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THE
Thousand Years Kingdom
OF
CHRIST,
IN ITS FULL

SCRIPTURE-STATE:

Answering Mr. *Baxter's* New *TREATISE*,

In Opposition to It.

Humbly Presented to the *Churches of Christ*.

PARTICULARLY TO THE

Angels of the Churches,

By *T. BEVERLEY*, A Fore-Runner
to the *Everlasting Gospel* of that KINGDOM,
Near to be Preach'd.

REVEL. xiv. 7.

*Fear God, and give Glory to Him, for the Hour of his Judgment, or
Government, is Come.*

LONDON,
Printed in the Year MDCXCL

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THE

ANSWER

TO

MR. Baxter's New Treatise,

OF THE

Kingdom of Christ,

In Opposition to the Near Approaching distinct Kingdom of our Lord Jesus Christ, as That Great Son of Man, for a Thousand Years: By me Asserted.

THE True way of Answering, and so of defending-Books, is in my esteem That; which is without the least Reflexion on Persons, Any Catching at Expressions, that may seem doubtful, and Surmising some strange opinions in Reserve under Them, which the Author makes no open Profession of; or Finding out the Smaller *Foibles*, or Failures of speech, which signifie little in the main Pursuit of Truth, that ought to be every ones Aim. For who so speaks, as with the *Tongue of Angels*, as not to darken *Counsel*, even as *Job. 38. 2* *Job*, though Right in the Main, by *Words without Knowledge*?

It is best therefore on both sides to proceed to the very merit of Things; Frankly and immediately to own what is, and to disown what is not ones Sense, and so to Attack or defend; and to let All Circumstances Attend the main Chance, as those who strive not for the Mastery of little

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Concernment, but to Receive Greater Judgment; Wasting both Time, and Increasing the Expence of the Press, and not Attaining True Sense and Knowledge, which is every ones chief Interest.

There are also within All Grand Points, outlying Branches of Search and Enquiry; As appears even in the chief *Articles of Faith*, wherein All difficulties cannot be with Clearness, or Certainty Resolv'd; especially in this Atmosphere, this Gloomy State of Understanding, wherein we are; Under that double *Apostasie*, in which we now Grope, even as the Blind; the *Apostasie* of Humane nature, taking away the Glory of our First Creation, and the *Apostasie* of *Antichrist* that hath so Eclips'd the Restitution design'd us by the Second *Adam*, until the 1260 Days of that *Apostasie* are Expir'd, (which as I Account shall be at 97.) Then the Light will be more, and more Precious or Clear, until the *Bright Day* of the 1000 *Years Kingdom*.

Zech. 14.
6. 7.

If therefore the main Pillars of any Point, can be Found to stand Firm, we must, as yet, be Content to be in doubt concerning many Particularities: And He that can Vindicate the Principals, may be excus'd, if when Conveniencies, and Advantages of doing the other, serve Him not; He pass over many such, in his defence of what He hath Asserted, when He is Encounter'd.

Now that which in my Judgment, I would elect and desire to do in these Fornam'd Things, I am under a necessity to do; Having a person to Treat with, whom I always Sincerely Lov'd and Honour'd; and I am perswaded nothing can, or shall Remove me from it; One, to whom God hath (especially in all *Practical Knowledge*) Given *Five Talents*, and He hath made them *Ten*; and shall, I am humbly Confident, be *Ruler over Ten Cities* in that *Kingdom*, which It is not yet Given to him to see. I am Bound therefore to Omit any passages wherein he may seem severe, For his very Reproofs to me are an Excellent Oyl.

My own Abasing Circumstances oblige me also to all the Modesty, and Awe of Insinuating the least of Diminution on any Person, much more towards one, to whom I Acknowledge my self on many Accounts oblig'd, and so I ever shall.

Lastly, The Charge of Printing Binds me to all the Frugality and Provideuce, both as to Paper, and the Labour of the Press,

Press, that I can, and Admonishes me to speak the most I can to the purpose in Little; So that though I do not make my Answer in Great as I would do, yet I hope it will be Accepted.

There are some Things yet, that I would give Account of in Relation to my own General Sentiments, that may be necessary to premise, but that would not be Considerable to be taken notice of, but as They may make, what I have further to say, more Acceptable, the Prejudices thence Arising, being Remov'd thereby.

1. Whereas I am suppos'd a Person, so Sworn with the Concept of Prophecy, that I would not be willing to Read a Confutation of My Self; I do declare I am no *Enthusiast*, nor pretend to Prophecy, but by Interpretation of *Scripture Prophecy*; which yet, if Rightly interpreted, I Affirm *It is the Spirit of Prophecy*, because it is the Testimony of *Jesus*; But every one hath the same Right to Search, and to Judge, that I dare pretend to, who will Separate himself through Desire to Inter-meddle with this Wisdom. I am I humbly Acknowledge to the Free Grace of God Assur'd, I have a True Scheme of *Scripture Prophecy* in all main parts, Relating to the *Kingdom of Christ*; Assur'd, I mean, by such a *Symmetry*, and Agreement of *Scripture*, with undoubted *History*, and Matter of Fact, and so am fully satisfied, I shall not be mistaken in that Great 97. This notwithstanding, I Avow to all the World, I have been always, since I set my mind to these Enquiries, most Inquisitive after all Contrary, or differing Apprehensions, that within my small Compaſs I could Reach, and to Answer Them, especially to my self, as a most Rigorous Exacter of my own Satisfaction concerning all Objections; And I caa truly say, hitherto, *Out of the Eater hath come forth Meat, and Sweetness out of the Strong*, I mean out of the knottiest Objections, Confirmation.

And as I have diligently Read, and weighed the Arguings of the Reverend, and Penetrating Objecter I now deal with; So I Give him my most unfeigned Thanks for the pains He hath therein Taken, and do Acknowledge many of his Objections very close, and to the purpose, and that it is no other then I ought to expect, having seriously desir'd All to Convince me of Error; especially the Pastors and Doctors of the Evangelical Ministry.

2. Whereas the Note of *Conformity* is oft Imprinted upon me; (I do not believe it with any unkind Intention, but to press

me the closer in Reasoning.) I do acknowledge, I have been of the not only most Moderate, but Wary and Abstemious Conformists, and that from my most native sense of Things in Religion. But since I have seen into Prophecy, I have still made the most Modest and Silent Recesses I could from Conformity, as seeing the Regimental and Synagoga Constitution of the Church of England, as it is distinguishingly, (but ought not so to be) stiled, to be under *Prophetic Censure*, as I have with all the Caution I could, yet Freely declar'd in the Reformation to be Reformed; wherein I do indeed Deny the *κλήρος*, or as we speak Clergy, to be peculiar; yet I acknowledge a Gospel-Eldership and Doctorate withal my Heart

This I declare with all Reverence and godly Fear, and Attributing to many, very many Excelling Persons of the Conformity (with whom I confess my Self altogether Unworthy to be Nam'd, or once Thought of) All that is Due.

3. The boldness of the Censure of Dissenters from the Kingdom of Christ, as Semi-Sadduces of the Apostacy, I humbly Remonstrate to in these Particulars:

1. That as it stands in the Title-page of the Reverend Objector's Book, especially with the several Times mention of me, as a Conformist, I fear the Author's Sense may by some unwarily be mistaken, as if I Branded the Body of Those, so generally call'd Dissenters. But the Book so clears that; I hope it will not be mistaken by Any, seeing there can be no Reason I should so charge Them.

2. I do solemnly declare, I Abhor so slanderous a Charge upon any Persons whatever, holding the Resurrection according to the Scriptures, speaking only in the Abstract, viz. against the Semi-Sadducism of the Apostacy: And I think the Difference very Great; we are all in Adam's Apostacy, I do not think it fit therefore to call any person on that account Apostate; much of the Antichristian Apostacy, I have great Reason to fear, is upon us All, should therefore All be call'd Antichristians or Apostates! I do affirm, the Enmity to the Doctrine of the Kingdom of Christ is Antichristian Semi-Sadducism, (taking both in the Abstract) having set up that in Kingdom Counterfeit; God forbid, I should attribute this in the Concrete to any, especially Protestant. And if the One cannot be separated from the Other, I do most Humbly, with begging Pardon of All, Recall, Retract, and Recant that word.

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3. I do boldly Avouch, the Reason of that Great Dark-
 nels, of the Great Contradiction, the Great Dis-inclination
 concerning, and to this Great Doctrine of the *Kingdom of*
Christ is, that the Sable Wings of the *Antichristian Apostacy*
 Hover over the *Christian Profession*, and as that began to Rise,
 so that Doctrine hath been growing under Disrepute till it
 was out of all Honour, but hath gradually Recover'd since
 the Reformation, and is Recovering, and will be in its Glory
 at the end of the *Apostacy*. viz. at, and from 1697.

3. I do most Hum'ly, but most Sincerely Appeal to God,
 I am not only Free from, but have a great Antipathy and
 Reluctancy, and even Horrour at those kind of Notions:
 The Reverend *Objector* makes common to me and Dr. *Moore*,
 and Mr. *Turner*; how they Explain them I have not so much
 as Applied my self to know; I even fly from those Notions
 of the *Eternal Words* uniting it self to the *Prime Being*, or to
 the *Unixerfal Soul of the Creation*, mention'd p. 2. Or of *Uni-*
versal Life, *Universal Matter*, *Universal Body*, mention'd p. 25.
 &c. Looking upon them as vain Philosophy, and resting
 wholly in *Scripture Expressions*, concerning all things of this
 Nature, and the *Nicene* and *Athanasian* Explanations con-
 cerning the Great *Mediator's Person*. I dare not once think
 of any *Worlds* before that, the *Scripture*, *Genes. 1.* gives
 us the *History of the Creation* of; Nor after the *Kingdom*
delivered up; or any whatever, whereof the *Eternal Word*
made Man, and according to the *Flesh*, the *Son of Abra-*
ham, the *Son of David* is not the *Head* of; least the Great
Analogy of Faith be Injur'd: I know no Expressions in the *Ser-*
mon concerning *Transubstantiation*-signifying any more than
 an *Eternal* and *Ubiquitary Vertue* of the *Sacrifice of Christ*, as *Of-*
fer'd and *Applied* by the *Eternal Spirit*. Nor have I the least
 Approbation of Dr. *Moore's Aiery Tryal*; nor Mr. *Medes*
 Thoughts, that we shall not be sure of our Salvation till the
 Day of *Judgement*, any further than as the *Aposile Peter* says,
 The *Time of Restitucion* will be the *Illustrious* and publick
 Blotting out of *Sin*. I use no cloudy nor misty Expressions
 with an Intention to hide any such suspected *Doctrines*, but
 own my self of the Faith and Judgment of the most sound
Orthodox Protestant Divines, and more especially Those who
 are call'd *Calvinists*, although I make them no Standard of
 Faith, but as they agree with the Word of God; I do En-
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girely Love and Delight in all the *Holy practical Discourses* of *Protestants*, especially *English Preachers* of the *Gospel*? and more especially of Those (however called *Puritants*, or now *Dissenters*) even All alike, who come nearest to the *Spirit* of *Scripture* in *Preaching* and *Prayer*: Amongst whom I have a Singular Esteem for many Writings of the to Me truly Venerable *Objector*.

5. The Value I have for *Dr. Crispe*, is, Because I think God gave him an Extraordinary Talent in Setting out the *Unsearchable Riches of Christ*; but do not *Jurare in verba*, tye my self to his Words or Phrases, or Sentiments in All Things; but am very clear He intended not any Dis-obligation, but highest Obligation to Holiness; and Comparing all Parts of Him together, am very well perswaded, He was Sound in the Faith, and of Excellent Ministerial Accomplishments; however if in some Parts divided from the rest, he may seem unwary: And in one Particular place, pag. 346. of the last Edition, He so allows the order of *Calling*, *Conversion*, *Justification*; as shews it is a differing manner of Apprehending Things as in the *Eternity of God*, and in the *Actual Ransom* for Sin paid by Christ, and not as He works in us; that gave him the Reasons of speaking of *Justification*, and *Salvation* from *Eternity*; and before *Faith* or *Repentance*.

I understand my self no otherwise to have spoken of *Justification* by the *Essential Righteousness of God*, than as the *Sufferings* and *Obedience of Christ*, by which we are *Justified*, receive Value from the *Infinite Righteousness of the Eternal Word*; to which all Scripture agrees, calling it the *Righteousness of God*, and *Christ*; *Jehovah our Righteousness*.

In a word, I know my self to agree Substantially in These Things with the Soundest *Ministers* of the *Word*; however we may seemingly differ in our manner of Explanation. And so I am fully satisfied *Dr. Crispe* did.

6. Whereas there is Doubt made, Whether I Acknowledge the *Kingdom of Christ* to have been a Kingdom all along to the *Thousand Years*: I do now Fully and Freely acknowledge Christ to have on his Head many Crowns; I acknowledge, the *Man Christ Jesus* by his Union to the *Eternal Word*, is a King without Beginning or End of Days; Even by that which we call a *Communication of Properties*: He is a King from *Eternity* to *Eternity*, as the *Eternal Word* is, even in the

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State of the Kingdom delivered up to God, and to the Father, *All in All*; And that our *Eternal* Enjoyment of God, and *Union* and *Communion* with Him is by the *Eternal Word* in Our Nature. And that *This* is that Kingdom of *Eternity*.

I Acknowledge further, That the Government of God in the World, and especially towards his Church, was by the *Eternal Word*; as to be *Incaruate*; and still the *Manifestation* hereof was Higher and Higher; the *Types* and *Prophecy* clearer, as his *Appearance* in *Flesh* drew nearer; so higher at his *Incarnation*, at his *Baptism*, higher at his *Resurrection* and *Ascension*; when in that Great Scene He received the *Sealed Book* as a *Lamb newly slain*, Rev. 5.

I Acknowledge further yet an Illustrious Appearing and Breaking out of that Kingdom in the *Roman Pagan Empire* Becoming *Christian*, call'd Rev. 12. the Kingdom of our God; and that at the Reformation, Christ set as it were his *Right Foot on the Sea*, and his *Left Foot on the Earth*, making a Challenge of an *Universal Dominion* and Kingdom, Rev. 10.

But I say, This Kingdom hath been hither to all along Administred by the *Eternal Word*, Ruling and Governing, as in the Name of himself as *Son of Man*, and since his Death, as tly'd the *Lamb*, and that it hath been Executed by a *Divine Power* in a Providential Sway of the World, and of all Things in it; and by his Spirit, and his word in an Evangelical and Spiritual Government on his Saints, and by *Judiciary Acts* of Leaving his Enemies to Themselves, to *Hardness* and *Blindness* of Heart; As also that the Judgment upon *Spirits* separated from Bodies, is Administred by Christ, Receiving the *Spirits* of his Saints to himself, and Condemning the Wicked to Remain *Spirits* in Prison to the Judgment of the *Great Day* when an Immediate Raising and Condemnation will Fall upon them, even a Being slain or condemn'd with the Sword of Christ's Mouth, and their Carcases seen a *1000 Years*, and they shall not Live after the *1000 Years*, but be Cast into the *Lake*: Thus All Judgment is Committed to the Son, and *Angels* and *Saints* see it, and Lost *Spirits* Believe and Tremble at it.

Further I Acknowledge, That even when the Kingdom is said to be deliver'd up, and the Son to be subject, and God and the Father to be *All in All*; Yet even then, God will, as the Worthy Opposer also Intimates, Govern that Kingdom by the *Eternal Word*, Shining out with the Fathers Glory in the
Human

Humane Nature to the Saints by Him united to the *Father*.

Of this I have heretofore made Confession in many Expressions, and most particularly in the Treatise, Entitled, *The Kingdom of Christ Entering its Succession in 97*. Page 8.

I further Acknowledge It cannot be otherwise in any moment; but that the *Father*, the *Word*, and the *Spirit*, which *Three One* are the *King eternal, Immortal, Invisible, the Only wise God*, must be *All in All*, in True and Strict Sense, and that in the same True and Strict Sense, the *Son as man, is always subject*.

Lastly I Acknowledge, That together with some Kingdom of Christ, Then shall be a *New Heaven* and a *New Earth*, wherein *Righteousness shall dwell*.

Thus far my Reverend Opponent and my Self are, so far, as I can Understand and Hope, perfectly Agreed concerning the *Kingdom of Christ*, and that we both agree with the *Word of God*.

But now I must come to the Things wherein I must make Confession I am at a very Great but most Unwilling Distance from him; and though the Distance be not in any Points of Necessity to Salvation, yet such as do so much Illustrate the Glory of *Christianity*, the Truth of *Prophecy*, so Ruinous and immediately Destructive to *Athism* and *Antichristianism*; so chastising of all *Protestant Formality*, *External Pomp*, *Grandieur*, and of the Love of this present State and World, that I stand in humble Amazement, that God hath hid Them from his Servant *Baxter*.

And they are These Four, wherein we differ:

1. That there is besides all the *Kingly State of Christ*, wherein we are Agreed, a distinct *Kingdom* to *Jesus Christ*, as that Great *Son of Man*; To the highest Noontide Glory, of which God hath Assign'd a *Thousand Years*; and when it hath utterly Subdued All *Enemies*, it is to be deliver'd up to God and the *Father*, and the *Son* to be subject in that very Sense.

2. That the *Prophecy* of the *Revelation*, however it includes, and that very Eminently the Fall of *Pagan Imperial Rome*, yet it is chiefly prepar'd to the destruction of *Antichristian Rome*, in its yet Continuing State, and to set out the Glory that shall follow in that *Kingdom of Christ*.

3. That the *New Heaven*, and the *New Earth* are not design'd to the *Eternal Kingdom of God by Jesus Christ*, but to this 1000th. *Kingdom of Christ Remaining below*. And They Fly away, when that

that Kingdom is deliver'd up, and the Wicked put down into the Lake, They being for the Saints above and below.

4. That there shall be a Glorious Restoration of the *Twelve Tribes of Israel* in the Kingdom of Christ, in Answer to All the Types, Prophecies, and Promises; in Love to the Fathers, and as especially to Jesus Christ, God over All, blessed for ever, who came of Them; but no such as should either mean a Restoration of the Levitical Frame, but in its Spiritual Completion, nor any such Dominion of them, as They and some Christians dream of over the Gentile Christians, but some Honourary Precedency, while All are *οὐσῶνα*, one Body with Them, even the Israel of God.

In all These, I will endeavour Two Things. First, to establish the Assertions upon so Fundamental Reasons, that though many Particularities can only probably, and not to Satisfaction of those who dissent, be defin'd, yet They must needs perswade the Main Truths. Secondly, I will Answer the most Material Objections of the Reverend Opponent.

Three Things I must also necessarily premise, That whereas the Reverend Adversary *Insinuates*, an Adding to the Word of God in Teaching These Things; and *Taking his Name in vain in Prayer for them*; It ought to be consider'd on the other side, that there is the same danger in Taking away, that there is in Adding; But on neither side of us, I hope, does such danger lye; For where the word of God is sincerely waited upon, God is no more Severe upon his Servants, then upon *Nathans* mistake in Encouraging *David* to Build the Temple, but will Reveal in his Time, (at their Being with Christ, if not sooner, when They shall Hear all the Unutterable Mysteries, much more whatever may now be utter'd,) even that unto Them. And as to their Prayers, The Spirit Helps their Infirmities, even when They Know not what to Pray for, as they ought; and makes Intercession according to the Will of God for Them, with Groans, that are not to be Utter'd; And God who searcheth the Heart, Knows the Main Sense of the Mind of his Saints, to be the Mind of the Spirit, which is always according to the Will of God. So They who are so help'd, are Accepted in the Main, though on either side, They may err in particulars.

2. That which makes the Things pertaining to these points Exceeding difficult to be discours'd, and which lays Those, which discourse of Them, under so Great Prejudice and Dis-

advantage, is; Besides the yet continuing Darknes, and Gloomyness cast upon us from the *Apostasie* in the *Atmosphere* or Black Air of which, we yet continue; Besides this, I say, It is a very great difficulty to be Encounter'd, that seeing the Things are in the Wisdom of God, given only, *here a Little*, and *there a Little*, Men without comparing, and laying Them together, will be subject to stumble concerning them, and without some Scheme of these Things, drawn from Scripture, Nay, without a Scheme considerably Full and Large, the Particulars cannot be seen, but at great disadvantage; As the parts of the Body beheld in a Mangled, or Torn Condition, or some words of the most Excellent Book without their Frame, Concatenation and Coherence; So discourse of the *Symbols of Prophecy* without their Contexture, seems Odd, Antick, Phantastick, Enthusiastick, as the very Images of *Beasts*, *Horns*, the *Whore*, that *Prophecy* makes use of; when the High Reason, Spirituality, Admirable Art, wherewith All Things are Couched, and put together, when duly compar'd, and Fitted out to the other, is not seen, nor conceiv'd.

And even They, who may have just Apprehensions of some parts of *Prophecy*, if They have not look'd to All parts, may thence Receive Greater Dissatisfaction from the different Judgment of Those, who have consider'd the whole, not only because They do not well Comprehend what is said, that They have not yet understood, and so are displeas'd at that, but much more because Their own Opinions are cross'd, and contradicted; This is, when Their Minds are not duly prepared, and Free; But this notwithstanding, I am oblig'd, having laid my Hand to this Plough of the *Kingdom of God*, not to *Look back*; And I am much Encourag'd, that besides Divine Help, I have Found heretofore very Great Favour, and Candor from my Reverend *Adveasary*; and doubt not, I shall again do so, and from all others in due Time.

3. I cannot but be aware, that the state of Christians is such; that They seem much unfitted to be Fed with *Ought*, but *Milk*; the Beginnings of the *Doctrine of Christ*, and the First Principles of the *Oracles of God*; and seem else to be Distracted, Puzzled, and Confounded, and not Edified; Also this makes many Holy Good Men, somewhat severe on such discourses. But notwithstanding this, saith the *Apostle*, we will go on to Perfection, if God permit: For as in his days, it was
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the only prevention of *Apostasie*, when it was in the *Mystery of Iniquity*, working forward; So it is the Great Instrument, prepar'd by God for Recovery out of it, now it is going off; and therefore even on so Great an Account, as the Dissatisfaction of such Good Men, and wherein They Intend well; It is not to be Forborn.

I come therefore to the first Point propos'd, and that is; That besides the Former most Agreed Representation of the *Kingdom of Christ*; There is yet a distinct Kingdom, That it is so distinct, as to be often in Scripture spoken of, as *The Kingdom of Christ*, as in some Respects, the most proper Kingdom of Christ; and his Kingdom, in a most peculiar way; and Christ and the Apostles often speaks of it in such an Eminency; That it is said to *come*; To be *deliver'd up*; and therefore it may be said to Begin, and to end, and it is no injury to the other Representations of his Kingdom before confess'd, and always to be confess'd; And it is a Kingdom so of the Designation, Approbation, and Delight of God. and of his Presence in it, and with it, and so much to his Glory; that it is call'd by Christ, also the Kingdom of God, and of his Father, and so also very often in Scripture it is call'd; And to this the *Types*, the *Prophecies*, the *Promises*, and Discourses of all kinds in Sacred Writings, have so Great a Regard, that it is the Key of All; and yet in the Admirable Wisdom of God for the Permission of the *Apostasie* it is least Receiv'd or Believ'd; but as it is either Providentially, or Spiritually, and Evangelically Administr'd before hand, or as it Issues into Eternity.

And this Kingdom may be describ'd to be a Supreme Economy or Government, and dispensation of God towards the *Family of Heaven, and Earth* in the Fullness, not only of *Time*, as when Christ First came; but of *Times*, or of All Time; wherein Jesus Christ, as the Great Son of Man, or Lamb in the Humane Nature, who was First Humbled, and became a Sacrifice by the *Death of the Cross* visibly, as in the Face of Heaven and Earth, shall in the very same Nature be so Exalted, Far above Principalities and Powers, and every Name that is named in *Heaven*, and in *Earth*, to the *Glory of God the Father*. And as the Divinity of the Eternal Word, uniting to it self the Humane Nature, Retir'd its Glory, that that Humane Nature might be in a Humiliation, whereof the Divine was Infinitely Incapable, and yet in Regard of Personal Union, was

said to *Empty it self*, and to *Make it self of no Reputation*; even so shall the *Divine Person* so *Oeconomize* and *Model* the *Lustre* of itt *Glory*, that the *Humanity* shall have a *Glory* as *Singular* to it *Self*, as the *Humiliation* was; and the *Divinity* of the *Person* of *Christ* be *Glorified* and *Exalted* in this *Glory*; even as it was *Humbled*, and became of *no Reputation* in the *Humiliation* of the *Humane Nature*.

Of which *Oeconomy* or *Dispensation*, the *Rain-bow* is an *Eminent Symbol*, whose *Glories* are received from the *Sun*, but yet it is obverted to the *Sun*, and hath its *Glory* distinct and distant, as in *Ezekiel's Vision*, c. 1. From which *Vision* as shewing the *Glory* of the *Throne* of the *Great Son of Man*, *Ezekiel* is ever after styl'd *Son of man*; so as (except *Daniel* only in a like *Vision* to *Ezekiel's* of the *Sanctuary clean'd*) no other particular person is so nam'd but *Christ* the *True Son of Man*. And the *Rain-bow* is ever after made an *Emblem* of this *Kingdom of Christ*, as so receiv'd from the *Divinity*, and yet so obverted and shining distinctly by it self, that every *Eye* shall see him.

In this *Kingdom* it is, That *Jesus Christ* as the *Second Adam*, the *Lord from Heaven*, and *promised Seed* of the *Woman* shall have a *New Heaven*, and a *New Earth*, and a *Restored Creation*, *Freed from Vanity* and *Corruption*, in a perfect *Peace* of the *Creatures*, the *Lion* and the *Lamb*, &c. And a *World* to come put into his *Hand*, with *Full Power*, and the *Serpent* and his *Seed* eating *Dust*, even all his *Enemies* at the *Footstool* of his *Feet*, and so *Adorning* his *Triumph* and *Glory* at the very *Beginning* of his *Reign*, and at the *End* put quite below his *Feet* into the *Lake*.

In this *Kingdom* it is, that *Christ* *Inhabits* the *New Heaven* with all his *Saints* of the first *Resurrection*, who will then have *Died* and *Slept* in and by *Him*; And then the *Glory* of *Christ* shines down and maintains continual *Visits* to his *Living Remaining Saints* below as by a *Jacob's Scale* or *Ladder*, who are in the *New Earth* chang'd into *Bodies* of *Paradise* in a *Moment*, and at the same *Moment* in which the *Saints* *Rise*.

Of this *Kingdom* I affirm, it hath a *Thousand Years* *Duration* of *Glory* and full *Lustre*; having besides *Seventy five Years* (from its *Succession*) of *Preparation* for its *Glory*, before it, and a little *Time* or *Space* after this *Full Glory*, when its *Beams* shall be withdrawn from this *Lower State*; the *Opportunity* of which *Satan* and his *Gog* and *Magog*, all the *Wicked*

Wicked (that had been Rais'd, to lie at the *Footstool* of *Christ* from the very Beginning of the Thousand Years, being *Loosed*,) Take to make a bold and insolent Attempt on the *Holy City*, to draw it to Defection, and upon the Appearance of their *Least Abatement* of the former Fervors of Love and Obedience, and Desire of the Presence of *Christ* in his *Glory* and *Kingdom*; *Christ* that was the Security of his Church in that State, catches up his *Saints* to Himself, and to his Throne, and as with *Flames from Heaven*, Throws *Satan* and the *Dead* into the *Lake* of the *second Death* with *Death* it self. And thus the *Last Enemy* *Death* is subdued; As also by the *Living Saints* putting on *Absolute Incorruption* and *Immortality*. For as *Adam* was to have overcome the Possibility of *Death* by Obedience, so *Christ* did indeed by his Obedience and *Death*; and *Death* and *Hell* being Cast into the *Lake*, the *Kingdom* is resign'd up to *God* and the *Father*, that *He* may be *All in All*.

Now the Attempt of *Satan* was by *Gog* and *Magog* in the *Four Corners* of the *Earth*; By whom I understand the *Dead*, or the *Lost Wicked*, whose *Carkasses* are without and abroad: For They go forth to see Them, whose *Worm* dieth not, and their *Fire* is not quenched, and the *Wine-press* is trodden without the *City*, as *Places* of Execution are without the *Gate*, where they lie Captivated, even as *Satan* in the *Abyss*.

Now when the Beams of the *Glory* of the *Kingdom* of *Christ* are withdrawn at the end of the *Thousand Years*, Both *Satan*, and *Gog* and *Magog* become *loosed*; and they make the Attempt before spoken of: And it is no more wonder then that *Devils* Believe and Tremble, and do All they can against *God*, that they who have seen the *Glories* of *Christ* a *Thousand Years* should yet rise up against him, when the *Chains*, those *Spiritual Chains* of the *Glory* of *Christ* in his *Kingdom* that were about them, are *loosed*.

Nor is it any greater Wonder that the *Living Remaining Saints* should be so permitted to Abate in their *Zeal* for the *Glory* of *Christ* then that *Angels* in *Heaven*, and *Adam* in *Paradise* should Revolt from their Obedience and Loyalty to *God*; Or that *Christ* now about to put an end to all Church-state on *Earth*, should suffer that so just Occasion to do it, as it were spewing it out of his *Mouth*.

Thus I have given a general Delineation of the *Kingdom* of *Christ*, and as much as I could in so general a Draught,
laid

laid my Hand upon the Principal Objections in the *Reverend Adversary's* Opposition; and now proceed to the Arguments, wherein I must undergo the Disadvantage of being much Abridg'd in what I have to Say; because I shall neither find among Men an Allowance of Time to Read, nor of Thought, much less to, Consider what I Write; nor so much as of Those who will Receive what is Written, so far as to Recompence the Charge of Printing: So much do Men seek All Things, rather than the Things that pertain to this Kingdom of Jesus Christ: But so far as I can, I will give the Strength in short, of what would be much more Appareantly Strong in Large and full.

Argument 1. The Lamb is King of Kings, and Lord of Lords; King of Kings, &c. is a Title most Significant of a Great Kingdome and Universal Monarchy: It is given to God, 1 Tim. 6. 15. the onely Supream, Absolute, Independent, Paramount Monarch, and that as Introducing Christ into his Kingdom, not done at the Ascension of Christ, but in his proper Time; It is given to Nebuchadnezzar in part; King of Kings, Dan. Chap. 2. 37. as the Golden Head of that Image of Universal Monarchy; Styled Dreadful and Terrible; which howevnr Opposite to that Kingdom of Christ, and in Delay of it; yet in regard of Universal Monarchy, had something Typical of it, and was a Calendar of Time to it: He hath also this Title, Revel. 19. written on his Vesture, and on his Thigh particularly, as most Significant of him; who descended from the Thigh of Abraham, and of David; In Honour of which Descent, was undoubtedly putting the Hand under the Thigh, in use in the Patriarchal Time of Abraham in Swearing. Now then both the Name the Lamb, and the Title on the Vesture and Thigh, are Expressions of the Humane Nature of the Mediator, so Innocent, so Spotless, and the Great Sacrifice; Therefore before the Mediatory Kingdome deliver'd up, while he stands in the place of the Lamb in a Vesture on his Thigh, as the Son of Abraham Heir of the World, and on the Throne of David his Father; that is, as Mediator, he must be an Universal Monarch, which he hath not been yet; for he must overcome the Ten Kings, that he may appear such; and the Heavens must open to him, so that that Kingdom cannot have yet been; Nor can such strict Notions of the Humane Nature be fit to express the Eternal Kingdom, when God is All in All; so it must be a Kingdom yet to come, and not to continue

tinue in *Eternity*, that is so described; and must be therefore a Kingdom of a peculiar *Oeconomy* between this *present Time* and the *state of Eternity*.

Argument 2. The second Scripture I insist upon therefore is, *1 Cor. 15. 24. Then cometh the End, &c.* Herein are several Things Asserted by the Apostle of undeniable Strength, for such a peculiar Kingdom, to which I shall have continual Recourse. At the present I urge Two Expressions. 1. The Son shall be subject. 2. God shall be *All in All*. Now as the Learned Adversary says, What Time can there be, when the Son, viz. as *Man*, is not subject? That it should be said, *He shall be subject*. Or, when is not God *All in All*, in regard of the Son, that it should be said, *He shall be All in All*? Most True! Not when he was Here in his First Coming; For then He humbled himself; Not now in *Heaven*, for He is at the Right Hand of God, *Sitting and Standing*, which speaks Him subordinate, and God *All in All*; Nor in the Kingdom of *Eternity*; For then of all Times the Son is subject as to his Mediatory Kingdom, it having Accomplish'd all it is to do: So that though the *Humane Nature* shall be All over Glorious with the *Glory the Eternal Word* had with the Father before the World began; and in the *Everlasting Glory* of his Accomplished Mediatorship, as having brought all his Saints to God and the Father; yet even This is under God *All in All*, and not a distinct Glory of the *Humanity*, according to the Apostle's express Doctrine, and in the very Reason of the Thing: There must be therefore some peculiar *Oeconomy*, wherein the Son is so distinctly Glorious in the *Humanity*; That it is as if God were not *All in All*, but had (as I may speak with Reverence) a Second; or as Scripture speaks, a *Fellow* in his Glory; and as if the Son was not subject, because his Kingdom is now a Distinct Kingdom, though United with the Fathers, as the *Rain-bow* with the Sun; and when this *Oeconomy* ceases, the Son returns to be subject, and God to be *All in All*.

Whereas therefore I find the Worthy Opponent, with other Excellent Men, giving this Account of the Son's Delivering up of the Kingdom, a d of God being *All in All*; viz. That the Kingdom as it is now Administred by way of Conflict, and gradual Acquist, or Conquest, is upon the perfect Conquest Deliver'd up, and so God becomes *All in All*; when Sin, Death, Satan, and all Enemies are subdued; Christ hath then no more

to do by way of Conquest; But God hath a peaceable Kingdom free from Enemies, and so Ali Flows into Fruition and Enjoyment of Christ as the Head and King in Humane Nature, and of his Saints United by himself to God and the Father, All in All.

Now the Truth of all This I do most Heartily and Fully Acknowledge in the Main; But that it satisfies the Apostle's Sense and Assertion, I cannot Agree.

Because I think such an Impropriety of Expression ought not without the most Absolute Necessity to be Charged upon the Apostle; viz. That when the Son is Truly said now to be in Action and Contest against Sin and Satan, and the Enemies of the Divine Kingdom on one side, and effectually working by his Spirit and Word in his Saints on Earth, and Interceding for Them in Heaven on the other side, in the highest Subordination and Subjection to the Father's pleasure, and the Kingdom but One; He should then be said Distinguishingly to Reign; and when All is Done, and all Opposition Conquer'd, and no more to Do, but to Enjoy; He should then be said to Deliver up the Kingdom, and to become Subject.

This so Great Impropriety, and even Confusion of Language in the Apostle, I can by no means Subscribe to.

2ly, There appears no Absolute Necessity of such Impropriety; Because Scripture giving so Broad and Remarkable Descriptions of so peculiar a Glory and Kingdom to the Son of Man, as the Son of Man, that is to be between this present State of Things, and the State of Eternity; which Kingdom ceasing at its proper Time, is said to be Delivered up; The Oeconomy of this Kingdom will Admirably Agree with the Apostle's Expressions of the Son's Reigning, and of his Delivery up of the Kingdom, and becoming Subject, and God being All in All; which He was pleased in an Oeconomy, not to Appear to be Alone, for the sake of the Glory and Kingdom of the Son of Man, till this Oeconomy shall cease. All this Admirably Agrees, but Nothing else can or will Agree; as we shall further shew.

I go on therefore to observe Scripture setting out this peculiar and distinct Kingdom of the Son of Man.

Argument 3. I Argue in the next place from that Scripture; As my Father hath appointed to Me a Kingdom; so I Appoint to You a Kingdom, that You may Eat and Drink with Me at my Table in my Kingdom; and Sit on Thrones Judging the Tribes of Israel: Luke 22. 29, 30.

Here

Here are Three Things, which do assure us, the *Kingdom of Christ* is a *Kingdom* distinct to the *Humane Nature of Christ*, and different from the *Sitting of Christ at the Right Hand of God* in his *Humane Nature*.

3. That it is a *Kingdom* distinct to the *Humane Nature*, neither the *Kingdom of the Eternal Word* as in Himself, nor as the *Humane Nature*, is considered as **United** to the *Eternal Word*, is Evident; in that it is not a *Natural Essential Kingdom*, but a *Constitutive Appointed Kingdom*, Appointed by the Gracious Pleasure and Arbitrement of the *Father*, and of the same Positive Nature with the *Kingdom of the Saints*: For saith Christ, *As the Father hath Appointed Me, so I Appoint You a Kingdom*; But the *Kingdom of the Eternal Word*, and of the *Humane Nature* as **United** to the *Eternal Word*, and **Communicating** with it, is an *Essential*, and not a *Constitutive Kingdom*.

2. The *Kingdom* Christ speaks of, cannot on this Account also be the *Kingdom*, Christ hath now at the *Right Hand of God*: For his *Saints* do not yet sit on *Thrones* with Him, *Judging the Twelve Tribes of Israel*, as he promised in his *Kingdom*.

3. Christ calls it *his Kingdom*, as distinct from his *Fathers*, and uses those Familiar Expressions of *Eating and Drinking* in his *Kingdom*; which together with that of *Judging the Twelve Tribes* Assure, it is not the *Kingdom of Eternity*, when God shall be *All in All*.

Argument 4. I Argue from Revel. 3. 21. Christ distinguishes his *Throne* from his *Fathers Throne*; not only, by saying, *My Throne*, and *my Fathers Throne*; but by a Distinction more Real, *He overcame*, and is *Set down with his Father on his Throne*. From whence it is Evident, the *Thrones* are two distinct *Thrones*; Christ was on his *Fathers*, He was not on his *Own*.

How Evident then is it, Christ had a *Throne* in his Eye, that was not his *Fathers*, but his *Own*, on which he knew he should Sit hereafter, but was not yet set down; And it was such a *Throne* as his *Saints* might sit down upon with him; but on his *Fathers Throne*, They could not sit down; He alone can sit on that, *All* being subject to him: So the *Throne* of Christ cannot be a *Throne* he hath yet; nor can it be the *Throne of Eternity*, because then the Son is subject, and hath not a distinct *Throne*, but as **United** to the *Father*, and by him **All**

his *Saints* are with him so *United*, and so *God* is *All in All*, and *Christ* in the *Glory* he had with the *Father* before the *World* began; viz. As *United* with the *Eternal Word*, in regard of the *Humane Nature*.

Argum. 5. To sit at my *Right Hand*, and at my *Left*, in My *Kingdom*, saith our *Lord*, is not *Mine* to Give; But it shall be Given to *Them*, for whom it is prepared of My *Father*. *Mat. 20. 20.* It is Evident, this is not the *Kingdom* of the *Eternal Word*; For neither is there any sitting on his *Right Hand* or *Left*, on that *Throne* of the *Eternal Word*; nor would he, as the *Eternal Word*, Say, It is not *Mine* to give; Nor can it be the *Kingly State*, wherein *Christ* in his *Humane Nature* now Sits on the *Right Hand* of *God*; For There can be no Sitting on his *Right*, or on his *Left Hand*, as he Sits now; whoever should sit now on the *Left Hand* of *Christ*, must sit between Him, and the *Father*, on whose *Right Hand* He sits Immediately, and none near Him: It must be therefore in the *Kingdom* the *Father* Appoints to Him, and is most distinct to Him; As in *Humane Courts*, the *King's* eldest *Son* hath a distinct *Court* Appointed to Him, deriving yet All its *Glory* from the *Kings Court*, and wherein the *King* Appoints Supremely notwithstanding; So the *Throne* of *God*, as well as of the *Lamb*, is in that distinct *Kingdom*; Yet it is so *Oeconomiz'd* as to be distinct; and All Things are put under the *Lamb*, as so distinct in that his *Kingdom*, except he Alone who put All Things under Him, and who dwells in it, as in his *Tabernacle*, to Fill it with his *Glory*, and yet Gives it Leave to be distinct.

Argum. 6. I Argue from Innumerable Scriptures put together, wherein *Christ* speaks of his *Kingdom* as to come, and not yet come; So that when it is so come, It may very properly be said to Begin, as *Mat. 19. 27.* *Christ* tells *Peter*, and the other *Disciples*, You that have Followed me, shall in the *Regeneration*, when the *Son of Man* sits on the *Throne* of his *Glory*, sit on Twelve *Thrones*, &c. Shewing plainly the Time of Sitting on the *Throne* of his *Glory*, was not to be till hereafter: Joyn this with *Mat. 25. 31.* When the *Son of Man* shall come in his *Glory*, and All his *Holy Angels* with Him, then shall he sit on the *Throne* of his *Glory*, And All shall be gather'd together before Him, &c. Here we have the Coming of *Christ* in his *Glory*, Joyn'd with this Sitting on the *Throne* of his *Glory*; and that design'd to be, not before All gather'd before Him at the *Judgment*, and when his

his *Saints shall be in Glory*; Again, 2 Tim. 4. 1. *I charge thee before God, and our Lord Jesus Christ, who shall Judge the Quick and the Dead at his Kingdom, His Appearing, and His Judging the Quick and the Dead, and his Kingdom are joyn'd together: In the Parable of the Talents, Luke 19. 11. One Principal End, and Scope of it was to tell Them, who thought the Kingdom of God should Immediately Appear; that It should not Immediately Appear; But that he was to go into a Far Countrey to Receive a Kingdom, and to Return, viz. in his Kingdom: Now the end of a Parable is Argumentative, and Christ spake the Parable, as one Great End for this very purpose, to Teach this, and to Arrest the Thoughts of the Immediate Appearance of the Kingdom of Christ; For it is said, He Added that Parable, because he was Nigh to Jerusalem, whither he was Going to Receive a Fore-Representation of his Kingdom, in the Spreading of Garments, the throwing of Palms, and Riding on the Foal of an Ass, as the King Fore-told by Zechary, and to Receive the Hosannahs of the people. All which Ceremonies shew his Kingdom to be the Kingdom of the Son of Man. And it was, as it Christ had been then immediately to Open his Kingdom: But he plainly Declares there would be Opportunity for his Servants to Improve Receiv'd Talents for a long Time first, and then to have their Reward Adjusted to Them in Ten or Five Cities; shewing also the Nature of his Kingdom to be Oeconomical under that other Emblem, and not the State of the Kingdom, when God shall be All in All.*

Lastly, Matth. 16. 26, 27. Christ having said, *The Son of Man shall come in the Glory of his Father, &c.* Immediately Adds, *There are some standing here who shall not Taste of Death, till they see the Son of Man coming in his Kingdom. Or as in Mark, Till the Kingdom of God cometh with Power.* This he said, while his Thoughts were Vehement, Warm, and even Hot upon the Coming to Reward everyone according to his Works. He speaks with a Pathos, a great Earnestness, *Verily I say unto you, &c.* So that thereby he shews, his Kingdom shall be to Reward every one according to his Works. The only Doubt is. How Christ could say, *There be some standing here, who shall not Taste Death, till then:* The Answer is, That Great Pre-Representation of his Kingdom, (which Peter, 2 Epist. 1. 16. in words so near Christ's, calls his Power and Coming; when, saith he, We were Eyewitnesses of his Majesty.) viz. the Transfiguration followed the Say-

ing of Christ, [There be *Some, &c.*] in every of the Three Evangelists, who Record the *Transfiguration*; which shews the *Transfiguration* is a great Type of that distinct Kingdom of Christ, supplied with the Beams of Glory, from the *Excellent Majesty*, as with that Voice, *This is my beloved Son, &c.* And yet at a distance from the *Glory of Christ*, that it might not be outshin'd; but Christ as a Man be in visible Glory, and his Saints with Him; Both Those of the *First Resurrection*, as *Moses and Elias*, and Those of the *Living remaining Saints*, as *Peter, James and John*, who had yet but an Inferiour Share in that Glory.

There were yet the *peculiar chosen Witnesses* of that Appearance in Glory, and the *Some* pointed at by Christ, who should see it; and of that same Sort and Generation, (as *times, & times* Imports) that they were of, There should be, *viz. Saints*, who shall not Die, or Taste of Death, but be *changed*, and so shall See the Son of Man come in his Kingdom, and the Kingdom of God come with Power; and be *Witnesses* of it.

Now let All These Scriptures be laid together, and it will Appear, So Judicious an Adversary will have no Reason of Offence, that it is said; There is a Kingdom of Christ to Begin, although his Kingdom be Truly said to have been also from the Beginning; Nor that it shall End, seeing All the manner of speaking concerning it, shews it to be the Oeconomy of a Kingdom so proper to the Son of Man, that the Kingdom of the Father All in All cannot consist with; as shall be further shew'd in the next Argument, and therefore that it must End, when the Kingdom is Deliver'd up, as to the Oeconomy; and yet in all Essentials of the Glory of Christ, and of his Saints, it continues for ever, as was Foretold of It.

Argum. 6. The yet Fullest and most Conclusive Argument of so Distinct a Kingdom that hath not yet been, and that must End and be Given up, when the State of Eternity enters, is, That the Spirit of God hath most certainly Fix'd the Bounds, when this Distinct Kingdom can, and before which it cannot Begin; how long the State of it can Last, and when it must End, and be Given up, and that by one single Note of the *subduing Enemies*; and herein it is as Positive and Assertive as it is in any Article of Faith, for both the Beginning and the End.

Let us then observe Two Remarks to be Found in Scripture, concerning the *Enemies of Christ* being put under him; One is, The

The making the *Enemies* of Christ the Footstool of his Feet *. ἐναντίον
τοῦ ποδῶν
αὐτοῦ ὑπο,
καὶ ὑποκα-
τὰ τοῦ ποδῶν
αὐτοῦ.
The Other is, The putting the *Enemies* of Christ Low under his Feet, expressed by the peculiar Force of the Word κατὰ πόδας, αὐτοῦ ὑπο,
or To bring to the State of no Motion or Action. The First and καὶ ὑποκα-
viz. the making the *Enemies* of Christ the Footstool of his Feet, we ταῦτο ποδῶν
αὐτοῦ.
shall find peculiarly Fix'd as the Epoch, or Beginning of this distinct Kingdom of Christ; And it must continue until the Second, The putting Them quite under his Feet, by that perfect distinguishing *Catargesis*, or Evacuation of All Power, Motion or Action, which is to be Fixt at the Period or End of Christ's Kingdom.

Let us then look back on all those *Scriptures* that Joyn the Kingdom, and the Coming of Christ together so evidently, that there must be an *Illustrious Kingdom of Christ at his coming*. Now then the Time and Moment of his Coming is Determined by this very Note of his *Enemies made the Footstool of his Feet*; For so the Lord *Jehovah* said to our *Adonai*, our Lord the King, *Psal.* 110. 1. Sit Thou at my Right Hand, till I make Thy *Enemies* the Footstool of thy Feet. That is, I intend Thee a Great, a distinct Kingdom; the Date of its Beginning shall be, not Immediately at thy Resurrection or Ascension, but at the Time I have Determined to make Thy *Enemies* Thy Footstool; Till then, Thou shalt Sit at my Right Hand. Observe then, when Christ Reigns, He Comes; while He Sits, He does not Come: He Sits and does not Come; and so does not Reign as a King, as that Great distinct King, the Son of David, till the Time the Divine Power Constitutes Him in Power, as by a Solemn Commission, to make his *Enemies* Crouch down as the Footstool of his Feet. He therefore Sits, as the Apostle speaks, Expelling, He Sits at the Right Hand of God; yet not at his Akme, not at his Highest Point, as Son of Man and Mediator; He Sits Expecting in Patience, called, The Patience of the Kingdom of Christ; till his *Enemies* are so Constituted his Footstool, for then He knows He shall Reign. In the mean time, though every Thing shall be put under Him, ere the End; yet we see Them not put under Him, saith the Apostle, though He be Ascended, *Heb.* 2. 5. 10. And because it may be Thought Christ is indeed in the Heavens, where All Things are in a State of Subjection to him. But we cannot see it by the Eye of Sense, howbeit we may see it by the Eye of Faith; No, saith the Apostle, The subjection of the World to come, ἐκκερεσ

whereof we speak; and the putting All Things under him, as the Second Adam, Lord of All; according to Psalm 8. Cannot be seen, as come to pass so much as by Faith; though as to Come, it may be so seen; For we see Him by Faith, Crown'd with Glory and Honour, which cannot be seen by Sense: But we do not yet see All Things put under him, so much as by Faith. All which put together, Admirably clears the First Part, that this Distinct Kingdom begins with the Enemies of Christ made his Footstool. Christ therefore waits till the Father, till God the Supreme Jehovah give him Commission, and Delegate Power to Him, to bring down his Enemies; so as that They may be placed first as the Footstool of his Feet; that what hath been long given him by Decree, may be brought Actually to pass in his Kingdom beginning.

2. The Other or Second Remark upon the Kingdom of Christ, by his Enemies brought under him, is this, They must be brought quite under his Feet, as *ὑποταγή* may signifie; but is especially the *κατάργησις*; or utter Disannulling, so often mentioned; for when it is come to that, then the Kingdom in this Oeconomy is to End, and to be Delivered up; and therefore this very Expression is Applied to each Enemy; It is Applied to All Adversary Authority and Power; He shall put it down, particularly the Monarchick Power of Nebuchadnezzar's Image; All shall before the Delivering up of the Kingdom be so brought to nought, as to be in no possibility of further Motion or Action, as shall be shewn; this is declar'd, 1 Cor. 15. 24. It is Applied yet most particularly to the Beast, to the Antichristian Power, that is Exemplarily and before the Rest so Annul'd, 2 Thes. 2. 8. It is Applied to the Devil, having the Power of Death, Heb. 2. 14. It is lastly Applied to Death it self, 1 Cor. 15. 27. To every one of these, who ever pleases to search shall find. *καταργήσιν*, or, *Catargesis* Applied; and this very last *Catargesis*, or Destroying Death, is plac'd the utmost Pillar of this Kingdom in Oeconomy; for then it is immediately Delivered up to God All in All, and the Son subject, as the Apostle most Peremptorily defines, v. 26.

There remains therefore the Consideration of the middle Space between the Beginning and the End of the Oeconomy. Now this Scripture hath, as to any Doctrinal part, that hath come to my Thoughts, left to the plain and undoubted Reason of the Thing; That at the Beginning of the Kingdom, and

and when Christ comes in it, All must be put under him, so as to be the *Footstool of his Feet*; And then All must be disannul'd, Ras'd out of all possibility of Contrary Action, or Motion at the End, and not till the End; They must needs be as the *Footstool of his Feet*, They must serve his State, and his Triumph all the Time of his *Reign*: And a *Reign* must be a space of Time, The very word *Reign* Implys a space, and as it is a Kingdom at the End of the *Four Monarchies*, 'it must be so, else It cannot Answer to them; and seeing he cannot begin to Reign, till his Enemies are his *Footstool*, nor can he cease to Reign, till They are so Evacuated; The State can neither go Backward nor Forward; Nor Backward, because the Motion that is to be made, is Forward to Final disannulling; Not Forward till the End, for the Apostle hath Fix'd that Time for the Bringing all Enemy Power to Absolute nothing; whatever space of Reign therefore there is, The State must be the same, *viz.* the *Enemies of Christ* must be the *Footstool of his Feet* serving so, as Captive Princes, the Glory of the Triumph, and Victory of Christ, not utterly Remov'd, till the very last, that the Victory may not be Forgotten.

But though the Doctrinal Parts of Scripture have not Given us the space of this Kingdom but darkly, and *Enigmatically*; Yet *Prophetical Scripture* compar'd with Doctrinal, hath Fully declar'd it to be the space of the 1000 Years.

The Apostle *Peter* hath given a very notable, though My-
2 Pet. 3.
7. 8. 9.
 sterious Intimation of it, by Applying on one side clole to the mention of the *Day of Judgment*, that Great Remark that one Day with the Lord is as a 1000 Years, and with that Solemn Preface, usual in such Great Mysteries in *Scripture*; Let not this *One Thing* be Hid from you, not meaning sure that Great Natural Principle of the *Eternity of God*, All are presund to Know, to which All Past, Present, and to Come is a Just now; But that the *One Day of Judgment*, the same with the *Day of Christ's coming in his Kingdom*, as we have seen, is with the Lord as a 1000 Yets, and on the other side a 1000 Years, *viz.* of past Time, is but as *One day*; From whence He Inferentially Goes on upon the Supposition, God hath design'd each 1000 Years past, to be as but *One day* of the Worlds Continuance from its *Creation* to its *Renovation*; Of this he presently Treats upon that supposition; saith He, the *Lord is not slack, &c.* But though this might be more Advantagiously discours'd then

is generally Apprehended, I have not Room for it now.

Nor can I stay yet on the mention of the 1000 Years, *Rev. 20.* as It shall be Abundantly shown; That They cannot possibly be understood of any past Time, but what I shall Endeavour, shall be by a Compare of Them with Doctrinal Scripture, to show, that They so Begin, They so Consist, They so End, as to demonstrate to any Wise Serious Considerer, They so Exactly Agree with the Beginning, with the middle space, with the End of the Kingdom of Christ in the *Oeconomy* hitherto discours'd in that Note of Enemies, as that They must be the very Space of that Kingdom.

1. These 1000 Years Begin with the Laying the Enemies of Christ, from the very Beginning, of his Kingdom, at his Feet; as the Footstool of his Feet, viz. All the Idolatrous Kings, and their Greats and their Smalls, as slain, that is, Condemn'd with the Sword of Christ's Mouth, lying as the Dead, Captiv'd, and Exil'd for the 1000 Years in the Four Corners of the Earth, and so the Trophies of the Victory, and Kingdom of Christ; For These Slain, or, as They are call'd also Dead, are only, as we speak, Dead in Law, or Condemn'd, Rais'd from their Sleep in the Dust, into a State of Contempt and Dishonour, to a State of Living Death, or Dying Life, who with Horror Behold the Glory of Christ, and of his Saints, and are the Spectacles, and Monuments of his Power, and Conquest before Angels, Saints, and one Another; and not Able, being so Fetter'd with the Rays of that Kingdom,* as Persons in Strongest Givcs of Iron, to stir or make the least Attempt against it, and as Captives not Slain, (as David said, *Slay them not, least my People forget, &c.*) but so Fetter'd, They are not Cast into the Lake, that They may be such Appearing Monuments, and Spectacles. 2. *Sathan*, with all the Hosts of Fallen Angels, is in same manner Bound, Chain'd, and Seal'd up in the Abyss through the Potency of the Divine Kingdom, He cannot, as now Tempt and Deceive; Yet He is not Cast into the Lake neither, but is Forc'd as it were to a Quiet, though undoubtedly with Highest Rage and Horror; But it is now especially, that the Crucified Jesus Appearing in Glory, is seen to spoil Principalities and Powers, and to make a show of them openly for the 1000 Years, not denying it virtually done on his Cross.

The Antichristian State only is under the *Catastasis*, or utter Final even Annihilation as to All Action; For it being the

Cour:

* *Psalm 146.*
12.

Counterfeit of the *Kingdom of Christ*, All its State, as it is most Exemplary in Punishment, so it is for ever destroy'd by this Glorious Appearance; or as the Apostle calls it, the *Epiphaneia* of Christ, and the so long Continuance of the True Kingdom of the Great High Priest, the *Melchisedec*, the Supreme Prophet; So the *Beast* and the *False Prophet*, and *Antichristian Church*, are all Cast into the Lake of an *Eternal Burning*, never to Rise any more; *Rev. 14. 9. c. 19. 17. &c.* All such pretences to Christ being for ever cut off, and whatever is now to be done, is to be done by Bare-fac'd, Hellish Malice, as in *Gog and Magog*.

And thus Jesu Christ, who had from his very *Resurrection* gone out, (as the Opposite Discourse says) *Conquering*, and to Conquer does in the End thus Conquer; *Rev. 6. 2* For it is very observable; he went out *Conquering*, so that there would still be a Reserve, that *He still might Conquer*: For though he conquer'd Paganism, yet still the Dragon Gave his Seat, Power, and Great Authority to the *Beast*; Christ sets his Right Foot on the Sea, and Left Foot on the Earth, in so much of Conquest, as Appar'd in the Reformation; But yet, till the Battel of *Armageddon*, till the Sword goes out of his Mouth; at the Feast of the Forns, which will not be, however My Learned Adversary Interpret it, till Christ Appear King of Kings, and Lord of Lords, and till his Enemies are made his Footstool, his Conquest will not be so, but that he may still Conquer.

But then All Enemies shall lye still in a Captive State, even as *Sathan* Bound; So *Gog and Magog* stir not during the 1000 Years: But then the Rays of Glory withdrawing, not so as that the Kingdom of Christ should End, but that it should give occasion to its highest Act of disannulling All Enemies, by such a short Suspension of its Beams, as here below; which *Sathan* and those Captiv'd Dead, not Thrown into the Lake, finding They make that their Brisk but last Attempt, Out of which, the Assail'd Saints are edught up by Christ, and out of a short *Laudicean* Abatement of Former Fervors, Christ springing out any Further Church-State, even on the New Earth; So they are Caught up, I say, even They which Overcome, which are every one, not One of them Lost, to Sit down with Christ on his Throne, And then Fire, not as in a Second Conflagration, as is suppos'd against me, but in place of the Beams of the Glory of Christ in his Kingdom, that did before Fetter *Sathan*, and

the Condemn'd, called the Dead, or Myſtically and Prophetically, Gog and Magog, Now they become Lightnings of pure and perfect Fury and Juſtice prepared to final Execution and Judgment, and Sweeping Them down into the Lake, even the Dead, whoſe Number is as the Sand of the Sea, Exild in the Four Corners of the Earth; So Satan is firſt Caſt into the Lake, as long ago Condemn'd; And the Dead are, as by an Universal and Particular Judgment, and as by a Recollection and Recapitulation of the former Judgment, at the Beginning of the Thouſand Years, and of all the Dead, from the ſeveral Receptacles of Death, from whence They came then Judg'd, who are not Found in the Book of Life; by a moſt particular ſetting All their Works in order before them; and eſpecially that Teſtimony againſt them, That They were not found written in the Book of Life, even of the firſt Reſurrection of the Thouſand Years: For on ſuch the ſecond Death can have no power; Then the Dead and all further power of Death and Deſtruction are ſhut up together with Satan, the Prince of the Power of Death in one Lake, Burning with Fire and Brimſtone; And ſo as much as Divineſt Words and Types can do, the Eternal Punishment of the wicked Angels and Mankind, even for ever and ever is Aſſur'd. For however I may be miſdeem'd, I have not, I dare not intimate the leaſt Thought, as if the Punishment of the Wicked were not Eternal.

And now I have given the moſt Agreeable Paraphraſe, according to my whole Prophetick Scheme, I ſubmit it to every Conſidering Perſon's Acceptance; But I Appeal with all poſſible Confidence to Heaven and Earth, whether this Book of the Revelation in this laſt part of it, be not in a Prophetical Representation, as Admirably and Perfectly Compos'd, to ſet out in matter of Fact the Apoſtolicall Doctrine in the fore-named Particulars, as can be given or expected, of the Enemy of Chriſt firſt made the Footſtool of Chriſt, at the Thouſand Years Beginning.

2. Of that Great Catargeſis, or Bringing all that Adverſary Power to a perfect Nullity at the end of the Thouſand Years; even as at the Beginning of the Thouſand Years The Antichriſtian City, Church, Beaſt, and falſe Prophets, were Deſtroyed out of all Appearance of Action and Motion, as hath been Declared.

3. Of the Poſture, Enemies of Chriſt lying at the Feet of Chriſt, being the Footſtool of Them, and not being able to ſtir, or Diſturb

Disturb the Peace of *his Kingdom*, during the *Thousand Years*.

Now as to the first part, *viz.* Laying the Enemies of Christ at *his Feet*, Christ first proceeds by the *Voice of the Everlasting Gospel*, to Invite to Repentance; then by the *Seven Vials*, Beating down the Impenitent of all Ages, when it had been first said, *He that is filthy, let him be filthy still*; and *He that is Righteous, let him be Righteous still*; shewing that there is no Change when once the Vials begin to play; (for thereunto these Words have especial Reference,) so we hear of nothing but Impenitency all along the *Vials*, even from the *Preaching the everlasting Gospel*, and its full Effect, to the end; compare *Revel. 14. 6.* Chap. *16. 9. 11.* Chap. *21. 9.* Chap. *22. 11.*

And as thus, There shall be a Time before the *Thousand Years Kingdom in Glory*, even 75 years from its Succession to its Glory (by *Daniel's* (Chap. *12. 11.* Accounts) of Preparation by the *Voices*, *Revel. 14.* and by the *Vials*, *Revel. 16.* So there shall be a Time after the Glory of the *Thousand Years*, wherein there is a *Casting All into the Lake*, which is express'd in *Paul's Epistles*, as in Exactest Agreement one with another, by the so often mentioned *καταγῆναι*, in Preparation to the *Delivering up of the Kingdom to God and the Father*.

And so I have dispatch'd what I have Room for in this short Answer, concerning this Point; wherein if any Assertions seem bold, I desire, the Scriptures, to which I Refer in every Tittle, may be weigh'd one with another; and I hope they will not Appear so Bold, but Close searching of Scripture.

I come therefore to the Second Point propos'd, *viz.* That the *Prophecy of the Revelation*, however it Includes, and that very Eminently, the *Fall of Pagan Imperial Rome*; yet it is chiefly prepar'd to the *Destruction of Antichristian Rome*, in its yet Continuing State, and to set out the Glory that shall follow in the *Kingdom of Christ*.

Now the Discussing of this will add Light to the former Point; For when it shall, as I hope it may Appear, that the *Apocalyps*, or as we Translate, *Revelation*, runs with a clear Current, and not only so, but with a strong Torrent unto this Great Distinct Kingdom of our Lord Jesus Christ, as the *Son of Man* (or as that styles him) the *Lamb*; how will it add Belief to the Truth of that Kingdom of the Son of Man, seeing all *Prophecies Center in this Prophecy*, even the *Mystery of God*, *E-*
vangeliz'd

vangeliz'd by all his Servants the *Prophets* here Centers. Now herein I shall not be able in such Straitness of Room, to say the Tenth part of what is to be said; And what I do say, (though I will do what ever I can to Shade my much esteem'd *Adversary*) yet the very Nature of the Thing that is to be spoken of, will require some Earnestness: The contrary *Sentiment* I am to oppose, so far as I can understand it, is; That the *Apocalyps* spends it self, except some share of Interest, that the *Jews* of those Times may have in it, in the change of *Pagan Imperial Rome*, from *Pagan* to *Christian*; and that this employs the *Seals*, the *Trumpets*, the *Vials*; And that the *Thousand Years* of *Satan* Bound, are but the Description of the Happy State of the *Church* from *Constantine* to the *Turkish Greatness* of Power; and the *New Jerusalem State* of no other Importance but to speak the *Christian Church* in so happy a Change, wherein the *Martyrs* are Bless'd with *Christ* in their Spirits, and are in great Honour also here below; Except, as it may be also a Type; or an Emblem of the Glorious State of the Kingdom of God and of *Christ* in Eternity, in the *New Heaven and Earth*, suppos'd to continue to Eternity: All except this is suppos'd to describe the State here below.

In the mean time, *Papal and Antichristian Rome*, though it be not excus'd hereby from other Charges, yet the Weight, the main Stroke, the *Hail*, each Stone as a *Talent* that falls in this *Prophecy*, falls quite short of *Papall Rome*.

Now without any Aggravations of the portentousness of such a *Sentiment*, I shall use no other Remonstrance against it, but what will fall in with the Proof I shall give, that this *Divine Book*, wherein all the Wisdom, Ingenuity, and Learning of all Ages and Nations is Assembled, is assign'd to a much more Excellent Purpose; I shall give then in brief these Four Arguments, which shall be all I will at this time make use of; but I have prepar'd by me a *New Apocalypitical Key*, that beginning at the End, moves Backward to the Beginning of this *Prophecy*, and shews, the *Lamb* hath from his *Resurrection* been Guiding and Conducting all Time, and the Events of it, according to the Types of the *Prophecy* given to that Kingdom, wherein he is to be seen in the Glory of the *Humane Nature*; which as he Received from the *Father*, He will Return and Surrender up to the *Father* at the Time design'd in such a State, that the Kingdom of God *All in All*, may be without any shade

shade of an *Enemy*, and Himself and his Saints Inseparably United to the *Father*, and be as God *was*, and *is* from *Eternity*, in perfect *Glory* and *Peace* to *Eternity*.

Now it will be Found, that One very Conspicuous and Eminent part of this *Prophecy* is indeed taken up, in bringing the *Pagan Empire* to become *Christian* in Name and Profession, though it soon after *Apostatized*. This is allowed.

Argument 1. Seeing it hath pleased the Wisdom, the Grace, and Infinitie Prescience of our God, to give a *Prophecy* peculiar to the *New Testament*, it cannot with Reverence and Honour to Him, be suppos'd, that a *Prophecy* so Admirable in its Frame and Contexture, so Rich, if I may be bold so to speak, in its Devices, Emblems, and Figures, and so large in its Representations, that It should not Comprehend the State of the *Christian Church* to the very last, and to the winding up of Things; especially when it bears so great an Appearance that it does so; in not only Joyning, but Wreathing Events into the last End of Things.

For who can but say, that the Three last Chapters of the *Revelation*, carry a Wonderful Appearance of the Last End of All; and as we shall find the several Parts and Events of the *Prophecy*, do so Lock One into another, that if the End of All be at the Last, there must be some Events coming to pass one after another, from the Beginning to the End, without any Gap between; Because the Beginning, the End, and the Middle Parts of the *Prophecy* are so enchain'd and enchas'd to and into One Another, as not to be possibly separated from One Another.

Seeing then, that no One, that Reads the End of the *Revelation*, can but think, it Describes the last End of All, it cannot indeed be otherwise, that so much plain Language can be otherwise understood. If that be so, then, I say, the Events of the *Prophecy* are so lincked, there must be a Line of them running strait-forward from the very Beginning to the End; and therefore the *Prophecy* cannot End at *Constantine*, nor leap over Events between, from *Constantine* to the *Turks*, about the Year 1300, and so to the very last End of Things, to the Heavenly State of the Saints in the *New Heaven*, and the *New Earth*, nor to the Destruction of Satan and the *Wicked* in the *Lake*, without the middle Events between. There must be therefore *Antichristian Rome* between *Pagan Rome*

Rome and the End, or some other great Event, as that, to support the Course of Time.

Object. And if it should be said, *Prophecy* does in its Eloquent way of speaking, make use of the highest Representations, on occasion of any very Remarkable Providence of Mercy or Judgment, taken either from the Glory and Happiness of *Heaven*, or from the Horror and Wrath of *Hell*, as many Instances may seem to bear out, both in the *Old* and *New Testament*, and yet intend only some much less Things of this present World.

Answer. I Answer, Because there was Scripture still behind to sustain and make good All at last; even these last Chapters of the *Revelation*; the *Objection* may be Allowed in the Main; And what-ever hath been said before in any part of Scripture, or even in the *Revelation* it self, (as Chap. 6. ult.) that had not its Fulfilling in its Intention by the Divine Spirit, look'd to this last Issue, it look'd hither; For here it hath its just Fulness of Event, *Measure shaken together, press'd down, and running over.* I am perswaded that even *John 21. 23.* Looks no higher: No World but the World *to come*, could contain All Christ Did and Said. But if this last of Scripture-prophecy did not Accomplish All Things to the very height, and it Self also, Both the *Prophecies* that went before it, and it Self, would lose the due glory of Truth; for all the swelling *Rhetorick* and seeming *Hyperboles*, either in describing *Mercies* or *Judgments*, had but Party-fulfillings before, and look hither, to be perfectly fulfilled, that they may make good All, that was spoken heretofore to every *lots* of them.

For the Honour therefore of the Prophecy of the *New Testament* in all Considerations, it cannot be, but this Prophecy must draw a Line over the *Christian Church*, from the *Resurrection* to the End of All Things; And if it be, but granted, it Pourtrays the Last End, every Thing is so enterwoven, it must also give the Events before it.

Argum. 2. Seeing God hath given such a *New Testament-Prophecy*, and there hath been in the Judgment of all Protestants, so great a Defection from the Truth and Purity of Christianity, that hath spread so far, and born up so long, it cannot be suppos'd, but that so Great a Prophecy should give notice of it, that the Servants of Christ by some Crevices of Light at all Times, as it hath in every Age come to pass, and by

by a Full, and Clear Light, e're the End, should know, that this Thing was Foretold before it came to pass, that when it comesto be Discover'd, and fully lay'd Open and Bare; There may be Adorings of the Infinite Wisdom, and Truth of God in Giving such a sure Word of Prophecy concerning it: Thus when the Barbarous Nations Rush'd in upon the *Christian Empire*, and its Ruin and End was Foreseen; There was a Stream of Light from this Prophecy, that caus'd a General Sound in the Church at that Time, that *Antichrist* was Born; And it was so; He then according to this Prophecy Enter'd into his Succession; So about the Year 800, when *Image Worship* was establish'd, and so from Time to Time, till the Reformation, there have been Sneefings by a Power of God, as I may so express it, of this Prophecy, and Light breaking forth, that the *Papacy* and *Catholick Rome* were *Antichrist*, the *Whore of Babylon*, and *Popes the Beast*, that Carried Her. So that it is even Prodigious, that, as Men speak, at this Time of Day, so near the Fall of *Babylon*, and the *Kingdom of Christ*; Any of the Protestant Elders or Ministers, and, as I firmly Believe, of the Witnesses of Christ, should demur to this, whether the *Revelation* have describ'd the State of Papal Rome, or should once call it into doubt.

Argum. 3. It were Prodigy, if so Great a *New Testament Prophecy*, as the *Apocalyps*, or *Revelation* should so magnifie the *Roman Pagan Empire*, becoming *Christian*, because of the Cessation of Persecution, and the Grandieur of *Temples*, *Monasteries*, the *Christian Hierarchy*, as to date so Glorified a *Milennium*, or 1000 Years upon it, as is set out, *Rev. 20. 1, &c.* when at the same Door, that These Things came in, the Christian Purity, Humility, Mortification, Self-denial, Contempt of this World went out; and together with that Grandieur, came in Ambition, Avarice, Luxury, striving for Places, Dignities, Titles, in Regard of which, even the Christian Church hath been the *Emporium*, or Exchange for such Traffique; and so, notwithstanding the Reformation, continues to this day, besides the Idolatry, Superstition, Fopperies of all Kinds, that have Crowded, yea, Rush'd in as a Mighty Flood; on which Account there hath been, one may say, a 1000 Years Fair for All those Wares of that Bill of Merchandise; *Rev. 18. 12*, I say it might be call'd such a Millennial Fair, were it not that it hath continued so wuch above the 1000 Years,

Years, as to Grow now very near 1260. the *Reformation* it self suffering both in its Honour and Purity, by the Lengthning out of the Time of this Great Market or Fair, and some Retailings from it; The Trade of which, whoever offer'd to spoil, were Slaughter'd, even by Thousands; So that in the City or False Church, where this Fair was kept, is Found the Blood of the Martyrs of Jesus.

Shall we call this then the 1000 Years, in which, Judgment was Given to the Saints? Is this the 1000 Years Reign with Christ, and the Binding of Sathan to deceive the Nations no more, when Masses, Pardons, Indulgences, Purgatory, Latine Services, Bodies, Souls of Men, Necks of Emperors have been in a perpetual Trade for this Worlds Wealth and State, and to provide the whole *Mundus Muliebris* of the Whore. For my Part, I separate, as much as possible may be from Persons, who do not Act, I am sure, out of Malice; but I Dread to Think, how Great an Injury this is to the Divine Spirit; and how near it comes in the Matter of it to a Blasphemy of the Holy Spirit, to Interpret his so Celebrated 1000 Years in this manner? For to Attribute to God the Works of the Devil, is the Reverse, or as it were the other side of Attributing the Works of God to *Belzebub*; what then, is it to make the 1260 Years of the Apostasie the 1000 Years Kingdom of Christ!

Besides, Was not Mahomet's Venome Enforc'd by the Saracens within 300 Years from Constantine; How Contradictious is this Opinion then to it self!

The much Truer Oracle, then such an Interpretation of the 1000 Years, concerning the Christian Empire, and what Followed, was that Voice; *Poyson is this day diffus'd into the Church.*

The Almost Incredible Number of the *Waldenses* or *Pauchois*, Slaughter'd for keeping the Commandments of God, and Holding the Testimony of Jesus. One would Think, should Raise a Horror in Any Protestant Interpreter of the Thousand Years to Fix them so, that the time of that Slaughter should Fall within Them; And yet so it must be, if They lye from Constantine's Christian Empire, to the Year 1300.

It is indeed true, That the Change of the Empire from Pagan to Christian was a Stupendious Acquist of the Blood of the Lamb, of the Power of the Word of his Testimony, and of the Martydom of his Saints; As it was Recorded in Heaven; and as such it is Celebrated, *Revel. 12. 10.* And it Remains there as

a sure Pledge of that Great *Milennial Kingdom*, but as on *Earth*; And that we might not be deceiv'd in it, It is said, That the *Church* immediately upon it *Fled into the Wilderness*, and the *Devil* came down on the *Inhabitants of the Earth*, as a great *Woe*, and with great *Rage*, dashing the several *Parts* of his own *Kingdom* one against another, *Barbarians* and *Mahometans* against *Antichristians*; and by the *Beast*, the great *Antichrist*, under the Name of the *Vicar of Christ*, making *War* against the *Saints and Martyrs of Jesus*: And thus it hath come to pass, as is very well known.

Argum. 4. There being then so great Evidence, the *Thousand Years* are a Bleis'd and Happy State of the *Church*; which without a very horrible Imputation to the Truth, *Holiness* or *Wisdom* of the *Divine Spirit*, cannot be supposed to be already Come and Past; we may be most Assured, by the Pinning of One Thing into Another, so Evidently, so Undeniably, that the *Apocalyps* hath drawn a Line over All Time from the *Resurrection* to the *Thousand Years Kingdom of Christ*.

This, I doubt not, were to be made out with great Satisfaction to every Judicious, Unprejudiced Person, that such a Concatenated Line of Time is drawn by the *Churches* in Succession One to Another, and that they may be Parallel'd very Evidently with the successive Events of the *Sealed Book of Visions*, as I have already in several Intimations, in the *Reformation Reform'd*, and other Tracts made known; but shall now observe what every One may easily Try, that to each *Church* there is a Promise made that cannot be Fulfill'd, but in the *New Jerusalem*; for in the Description of that, the place of each Promise is to be found even to the very Last of Sitting Down on the *Throne of Christ*, for the *Throne of the Lamb* is said to be in the *New Jerusalem*, and when *Christ* will have long Sate on that *Throne*, (as the *Father* upon his *Throne*, before *Christ* Sate down on it,) the *Laodicean Saints* shall be caught up to Him to sit down with Him, and to Judge the Dead with Him, and so to be Deliver'd up with the *Kingdom*.

But further to Clear this, I have not Time now, and therefore shall observe, how the several Parts of the *Sealed Book Prophecy* are undoubtedly Linked, and in very brief. The *Seals* are Lock'd One to Another, in their being *Seven* and so following one upon another in their Events Opened; That the *Trumpets* follow on the *Seals*, is made plain by the *Sealing*.

of the Hundred forty four thousand in the *Sixth Seal* against the Danger of the Blasting Wind of the very *First Trumpet* hurting the Earth; and the Reference made in the *first Woe Trumpet* to that *Sealing*; It was Commanded the *Locusts* they should Hurt only the Men who had not the Name of God in their Foreheads. The close Connexion of the *Seals* and *Trumpets*, are further and fully Assur'd by the *Angels*, having the *Seaven Trumpet* given them, and making themselves ready to sound within the *Seventh Seal*. The *seven Trumpets* therefore being so Connex'd with the *Seals*, have their undoubted Sequence One upon Another. The *Vision* of Chap. 10. is Connex'd with the *First Vision* of the Book seal'd and gradually Open'd, by its being then held open in the *Angel's Hand*. The *Vision* of Chap. 11. is tied to the *Sixth Trumpet* by the Remark at the End of it, that the *second Woe*, viz. of that *Sixth Trumpet* was past, and the *Third Woe* coming quickly, and so the *seventh Angel* immediately Sounded; and the *Vision* of the *Witnesses* must Run so far Backward into the former *Trumpets*, as One thousand two hundred and sixty Days will carry Them; and that will be upon due Enquiry found to be to the *First Trumpet*. The *Seventh Trumpet* is also tied to the *Vision* of Chap. 10. by that pronounciation upon it there Found, that it was to Come; that when it was Come, it should *Finish* the whole *Mystery*; and so the Explanation of it shews, for it reaches even to the Time of the Dead being judged, of Reward given to the *Servants of God*, Small and Great; which is a further Demonstration that the *Apolyptical Prophecy* must Run its Course from the Resurrection to the very End of Things, even the Resurrection of *Saints*. The *Vision* Chap. 12. is tied to the *Vision* Chap. 11. by the Twelve hundred and sixty Days Found in both; But so, that the *Vision* Chap. 12. must be so far before that Chap. 11. As the *Woman* appearing cloathed with the *Sun*, &c. Bringing forth the *Manly Birth*, &c. was before her Actual Flight. The *Vision* Chap. 13. of the *Beast*, is tied to Chap. 11. by the *Beast* making War the *Saints*, in both *Visions*; to Chap. 12. By the *Dragon* giving his *Throne*, *Power*, and great Authority to the *Beast*; Chap. 14. is tied to Chap. 7. by the 144000. Sealed with the *Father's Name* on their Forehead, a State Ouant; but Reserving *Seals* on their Foreheads, Chap. 7. As also to Chap. 10. by the *Thunders* open'd; by that *Mystery* God had Preach'd by all the *Prophets*, Carried through the midst of Heaven, by the *Angels* preaching the Everlasting Gospel, It is tied

ried to Chap. 11. by the Denunciation against the Great City and the Beast, and to the *Seventh Trumpet* by the Voice concerning the *Saints of God*, that Died in the Lord; By the *Harvest* and the *Vintage*. The *Vision* of Chap. 15. Chap. 16. are tied to Chap. 14. by the *Vials* being Filled out of the *Wine-Press Trodden*; by the often mentioning of the *Beast*. So running back up to Chap. 13. to Chap. 11, to Chap. 12. by the mention of the *Dragon*, Chap. 17. is tied to Chap. 11. to Chap. 13. by both the *Beast* and the *City*, spoken of alike in both, Chap. 18. is undoubtedly fast bound to Chap. 17. and so to whatever former *Visions* that Chap. 17. is joyn'd, and also to Chap. 16. as the *Seventh Vial*. by *Great Babylon* coming in Remembrance before God; Chap. 19. Adheres to Chap. 18. and so to Chap. 11. Chap. 16. By the *City Babylon*, coming in Remembrance, on which, Chap. 19 follow the *Hallelujahs* on that Great Judgment, Verſ. 1, &c. It is tied to Chap. 13, &c. by the *Beast* and *false Prophet*; called there the *Other Beast*. Again to Ch. 16. by the Preparation to, and Success of the *Battel of Armageddon*, to Chap. 14. by the *Wine-press Trodden*, by the Crown on the Head of him, to whom the *Heavens open*; even as the Lord of the *Harvest* coming, and all his *Saints*, as the *Armies of Heaven* with Him; Chap. 20, Chap. 21, Chap. 22. to 26. are most Inhabitably joyned to One Another; and Chap. 20. to all that went before, by the mentions of the *Dragon*, the *Beast*, and to Chap. 19. The *Slain by the Sword of Christ's Mouth*; and the *Gog and Magog*, whose Number is as the Sand of the Sea, are the same under differing Representations. Lastly; They are tied to the *Visions of the Churches*, by the same Promises that make up the same Priviledges of that New Jerusalem.

These and innumerable more Instances may be given, and each One much more Enlarged upon; by which it will Appear, that the Great Prophecy of the Revelation is one entire Body, in a double Portraiture given; One is that of the Churches, Another is that of the Sealed Book opened, whose several Parts are so knit by Joynts and Sinews, and by the Symmetry of the whole, which begins at Christ's Resurrection when the Kingdom was the Right of Christ; and ends in the Glorious State of his Kingdom in full and peaceable Possession; that whoever Considers but the last Part, must needs Acknowledge it hath never yet been; except he be either grossly Ignorant,

norant, Heynously prejudic'd, or Deplorably mad, There being no part that can be divuls'd One from Another, but All Lying Close in a Line; If *Rome* in any State, or Time be once meant, as All Interpreters, *Protestants*, and *Papals*, and some *Papals* even to the Last Allow, It must be meant always, in one State or another; Till it Come to be Burnt, Sunk, as a Millstone; and then the Glorious, and Happy State Ensue, which Happy State can be no other, then this Great *Kingdom of Christ*; This is perfect *Apocalyptical Demonstration*.

And if Any one would set Himself seriously to consider it; He should Find the Figures, and Types of the *Revelation*, even to Admiration, to be Fitted to, not the Retired, and Secret; but (as becomes *Prophecy*) to the most known, and undeniable History of the State of the *Roman Empire*, from the very *Resurrection*, to this very Time, without any Haling, or Straining to bring Them to Agreement: Which *Roman Monarchy*, or *Kingdem*, if Scripture Harmony may be taken, is undoubtedly the Fourth, and there is no Fifth Kingdom, much less a Sixth of that Kind, as the Reverend Opponent Surmises, any more then Five, or Six Mettals in the *Image*, *Dan. 2.* or more then *Four Beasts*, *c. 7.* But that which follows the *Four Mettals* and *Beasts*, (Interpretatively *Kingdoms*, For the word *Monarchy* I stand not upon) is so Great a *Kingdom of Christ*, as never yet hath been; But it is never call'd the *Fifth*, nor ought to be so call'd, being of another Kind; any otherwise but as it Follows the Fourth; And because it hath not yet Followed, the Fourth Kingdom must yet be standing according to *Prophecy*; and to shew the *Roman* the Fourth, It is most visible still in the *Papal Supremacy*. All which, I cannot but Think, is to due Satisfaction, made out in that Treatise of the *Kingdom of Christ*; Nor need these *Kingdoms* be so universal, as of the World; (Such only, Christs shall be) but Great, and Illustrious *Kingdoms* in the Eye of the World, of History, and of Chronology, and in a Line of Succession, as a *Calendar of Time*; to which End, They are also Given, and are as in Arrest of the Expectation of *Ezekiel's Throne*, *c. 43. 7.* till They shall Expire; Soon after which *Vision*, the *Vision* of the *Four Kingdoms* in the Dream of *Nebuchadnezzar*, the then Towering Monarch, Intrepreted by *Daniel*, was Given; and just before the End of the Captivity in *Babylon*, viz. the first year of the

the last King *Belshazzar*, whose Reign was very short, & 7. again Given in the *Four Beasts*, least, as I said, *Ezekiel's Throne* should be then expected, because of the Cessation of the Captivity; and again, least the *Temple-State* should be Expected by that Decree of *Cyrus* to Build it, to be the Fulfilling of *Ezekiel's Visional Temple*; There is another *Vision* in *Belshazzar's Teird*, (and according to Scripture-Register his Last) where-in 2300 *Evens, Morns*, are Given, ere the *Sanctuary* would be Justified or Atton'd, as *Ezekiel* also speaks, or as we Translate, *Cleans'd*.

And because the last of these *Monarchies*, viz. the *Roman*, would be the Longest; The *New Testament History* Remarks it continually; and the *Prophecy* from its *Pagan*, to its *Christian*, from its *Christian* to its *Antichristian* State, and during its *Antichristian*, to its utter Ruin depaints it, in an Agreement so Admirable, as never was in the World betwixt Emblem, Hieroglyphic, or Device, (so call'd) and the Thing Intended to be Represented, as between the Divine *Apocalyphtical Images*, and *History*: As I presume to say, I have in several, published discourses made out, and too Long now to Recollect: And whether This can be so by the Mediation of either Chance, or Fancy, I Appeal to the Judicious Opposer, and even to all Mankind to decide.

Point 3 I therefore pass to the Third Point propos'd, viz. the debate of that Great Question; whether the *New Heavens*, and the *New Earth*, are to begin with, and to Remain to the Kingdom of Eternity, or are proper to the Kingdom of Christ, to Begin, and to End with that Oeconomy. And as in Appendage to this Point, a short Scheme of the Doctrine of the Resurrection will be necessary; and to Free it from some Doubts, Rais'd by the Objector. And herein I lay down Three Assertions, of which I will only in Strictest short Give the Arguments.

Assertion 1. That though I most Heartily Rejoyce in so much Agreement with my Reverend Adversary, as that the Kingdom of Christ shall have a *New Heaven*, and a *New Earth*; Yet under this Agreement, we herein exceedingly differ; That while He understands the Kingdom of Christ's Eternal Fruition; I Assert, the *New Heaven*, and the *New Earth* are only proper to that Oeconomical Kingdom of Christ, that is to begin at the 1000 Years, according as I have discours'd, even the Kingdom of the Great Son of Man.

Argum. 1.

Argum. 1. The *World* to come of the *second Adam* is described, *Psal. 8.* Even the *Kingdom of Jehovah*, *Adonennu*, our *Lord and King*; when he hath *All* under him, He must have *Heavens*, *Sun and Moon*, and *Stars*, however their *Light* may be drowned; the *Moon* ashamed, and the *Sun* confounded, when He *Reigns before his Ancients in Glory*; and all the *Great Kings* Captive, as in a *Pit* under Him, *Isa. 23. 23.* till they are *Visited*; or *loosed* in *Gog and Magog* after many *Days*, but to endure so but a *short Time*: And an *Earth* Adorn'd with all its *Creatures*; So from the upper *Regions* must be *Dislodg'd* that *Prince of the Power of the Air*, those *Spiritual wickednesses* now in *Heavenly places*, and from the *Lower Regions*, *Vanity*, *Corruption*, the *Curse*, and that *Enmity* the *Fruit of the Curse*, and an *Universal peace* ensue. And all this is peculiar to the *Son of Man*, that is, to *Christ our Lord*; whose *Name shall be Excellent in all the Earth*, and so not proper to the *Eternal Word*, though in our *Nature*, in his *Kingdom of Eternity*, when *God is All in All*.

Argum. 2. The *Prophet Esay* Declaring the *New Heaven*, and the *New Earth*, at the same *Time* Declares a *Kingdom of the New Jerusalem*, *Chap. 65. 17.* and *Chap. 66. 22, &c.* to the end; He sets out the *New Heaven*, and *New Earth*, in such *Figures*, as cannot fit the *State of Eternity*, but such a *Kingdom* as I have now set out: And to shew it a *State* that hath never been yet, he Describes the *Misery of the Wicked* in the *Visibibility* of it; *They shall go forth and behold the Carcasses of them, &c.* Which *Two Things* laid together, viz. A *State* so much a *State of Creation*. and yet such a *View* of the *Misery of the Lost*, Argue very pressingly to the *Kingdom* before spoken, and not the *Kingdom of God All in All*, when the *Saints* are so *United* to Him alone, and all the *Lost* in the *Lake*.

Argum. 3. The *Apostle Peter* Promulges the *New Heaven*, and the *New Earth*, together with the *Day of Judgment*, which hath been proved to be all at this *Appearing Kingdom of Christ*; And together with the mention of the *Thousand Years*, proved proper to that *Kingdom*, and to that *Day*; we find Intimation of so many *Thousand Years*, as but so many *Days* as the *World* will have then passed (upon the matter, *Six*) leading us to that *Sabbatical Thousand*.

Argum.

Argum. 4. The Apostle *John* in the *Revelation* is most Express, That when He saw the *New Jerusalem* coming down from God, out of Heaven, He saw *New Heavens*, and a *New Earth*, and the former pass'd away; the very word that the Apostle *Peter* us'd; and He that Sate on the *Throne*. said, *Behold I Create All New*. And These, as we shall see, were Peculiar to the *Thousand Years*.

Now in each of these Proofs I Rest not upon Them single, but as the Weight of Scripture in so many several Scriptures presses down mightily hereunto; And in the same manner I shall in what follows, Rest upon a Constellation of Scriptures shining out, and their Rays, as it were, Contracted in the Center of each Assertion, which Thing I desire should be exceedingly taken notice of.

Assert. 2. The *New Heaven* and the *New Earth* shall end with the *Oeconomy* of the *Kingdom of Christ*, even as They began with it, and shall not continue to *Eternity*.

Argum. 1. The *New Heaven* and *New Earth* having been proved to be Proper and Peculiar to the *Oeconomy* of the *Kingdom of Christ*, when ever that ceases, They must of Course and in the Nature of the Thing cease also.

Argum. 2. The Apostle *John* tells us, At the Appearance of Him that Sate on the *Chrystal Throne*, *Revel. 20 11*. Setting his Face, as it were, to the Resigning up the *Kingdom* to God and the *Father*, the *Heaven* and *Earth* Flew away, by an Efficacious Motion of Dissolution; I say, into the *Divine Immensity*, nor as Parts of the *Divine Being*, which I acknowledge is *Incomprehensible* without all Parts; but which is so *Infinite*, that I Humbly Adore Him in the *Mystery of Creation*, as Individuating each Creature; so that it is not God but it Self, and so Capable of *Sin*, *Unhappiness*; and yet the *Divine Being* is so *Immense*, that we *Finite Creatures* cannot understand how it is Possible there should be any Room, in regard of a *Being* Filling *All* even *Imaginary Space*, for (as we speak) *Nothing*, or for any Creature to be out of God; But herein I have no Sentiment but with Scripture, and all sound Reason, and *Orthodox Theology*; observing only, the Apostle does not say, That the *Worlds* were made of *Nothing*, but that *Things that are seen, were not made of Things that do Appear*, *Heb. 11.*

11. 3. And that in Him we live, move, and have our beings: Now according to the manner of speaking, these Expressions lead

to, I Endeavour to speak; but utterly disbelieve an Eternal Matter or Spirit, except the One Eternal Spirit God, or any Eternal Creature; A double Conflagration, I also know nothing of, nor believe any such: These *Heavens* and *Earth* that now are, I know from the Apostle *Peter*, are *Reserv'd for Fire*, Of the New: I Read, that They Fly away, even those of the 1000 Years; As the necessary Connexion, and Sequence of Things from the *Beloved City*, Rev. 20. 9. to the *Heaven* and *Earth* flying away, v. 11. Evince, though the Apostle Recapitulates, c. 21. 1. and being more full concerning Them, speaks of Them after the mention of their *Flying away*, as *Created*, according to usual Transposals of *Scripture*; and They so *Flew away*, that not only Themselves, but *Their place*, was no more Found; So that no other could Succeed, which Argues also, that they were the *New Heaven*, and the *New Earth* that were spoken of, and that they continue not to Eternity, and that no other can succeed them: Much to be observ'd!

Argum. 3. That Great Expression of the Apostle; That the *Son shall Surrender up the Kingdom*, and be Subject, and God be *All in All*, and those Expressions of that Great Prayer of Christ. *John 17. 24, &c. That they may be one, as We are One, &c. That the Love*, wherewith *Thou hast Loved Me*, may be in Them, and I in Them, that They may Behold my Glory, for *Thou Loved'st me before the Foundation of the World*, do so exceedingly tway with me; That though I am Far from any such Thoughts, as the Deification of the Saints; or that They are not proper Individual Persons in that Enjoyment; Yet I cannot think, but that All State since the Creation, is Free Oeconomy, or Government of the Family in *Heaven*, and *Earth* for the making Known to *Angels* and *Saints*, the *Manifold Wisdom of God*, and for the Preparing Them, till it Comes to this Union, wherein the Material *Heaven* and *Earth* can, though never so New, never so Pure, be of no use; For Their Great use in *Declaring the Glory of God*, will be at an End; There will be no moment of Time to look off from Beholding the *Glory of the Father* in the Eternal Word; conveying through his Humane Nature the *Love*, and the *Glory He had with the Father before the World began*; Which Appears to me Absolutely to Discharge all Created Mirrors of *Divine Glory*, and that even the Humane Nature of Christ, shall not be the Object Saints look upon; but the *Medium*, or Conveyance

ance of the *Glory of the Father* in the *Eternal Word*; For that is the *Glory*, *Christ* had with the *Father* before the *World* began. This is the best *Explanation* of *G d All in All*, of which *Glory*, *Christ* in his *Humane Nature* is the *Blessed*, both *Conveyance*, and as united to the *Divine Person*, the *Assurance* and *Security*: *Very Subordinate Mirrors*, if so much, *Saints* may be to one Another of this *Glory*; But no *Creatures* of a *Lower Degree*, can be without *Loss*: For why should that be seen in the *Reflex*, that is so near in the *Original* to *Saints* in a *State of union* to it, and so the *Sight Direct*.

Nor can there be any need of other *Things*, as by way of *Divertisement*, when the *Enjoyment*, the *Divine Being* had of it self from *Eternity*, is the *Saints Enjoyment*, an *Enjoyment* always *New*, of *Infinite Perfection*, and so no need of *Variety*; For it self is *All*.

The need there may seem to be of the *New Heaven*, or a *New Earth*, as *Mansions* for the *Saints* *He* *Speak of*, in the next *Argument*.

But here I would observe, as a full *Explanation* of *Oeconomy*, (of which I have, and shall still make use) the differences between *Oeconomy*, and the *Eternal State*.

1. *Oeconomy* is a *Free*, and *Arbitrary Dispensation* of the *Father of the Family of Heaven and Earth* in his *Government* of it, according to the *Council of his Will*: The *Eternal State* is according to a *Law* so *Essential* to *Divine Wisdom*, and *Supremacy*, that *God* cannot deny Himself in it, and so *He* is in it, the *King Invisible* (but as in *Christ*) *Eternal*, *Immortal*, the *Only Wise God*, to whom be *Honour and Glory, for ever and ever, Amen.* 1 *Tim.* 1. 17.

2. An *Oeconomy* is for a *Time*, *Time* can *Rise* no higher then to *Receive* an *Oeconomy*; The highest *Oeconomy* *Time* *Receives*, is in its *Fullness of Times*, viz of *All Time*, *Ephes* 1. 10. There can be nothing to *Time* beyond the *Fullness of Times*, but *Eternity*: When *Time* shall have had *Fullness of Times*, *Eternity* Follows.

3. An *Oeconomy* is the shewing to *Angels* and *Men* the *Manifested Wisdom of God*, by way of *Preparation*; The *Eternal State* is *Absolute Fullness*, and *Rest*, To serve this End in the highest *Oeconomy* of *Preparation*, as *Kings* and *Priests* a *1000 Years* is the *Kingdom of Christ*; And it is to *Christ* and his *Saints*, more then his *Coming* to *Mere Judgment*, No *Loss* on one side,

nor on the other, because it Issues into Eternity. It being then declar'd, that God hath Freely, and according to the *Good pleasure of his Grace*, Predestinated to a *Conformity to the Image of the Son* the Eternal Word in *Humane Nature*, the *Eternal Law* of that Conformity, is according to the *Essential Law* of *Divine Glory* in the *Kingdom of the King Eternal, &c.* That *He* should be *All in All*, as before Explain'd; And even *highest Oeconomy*, and so *New Heaven* and *New Earth* cease in the *Kingdom delivered up*, as Scripture witnesses. For the *Glory from Eternity*, must be the *Glory to Eternity*. Whatever is Incapable of this *flies away*; whatever is *Contrary* to it, is in the *Opposite Eternal State* (to us an unfathomable Depth as yet) the *Lake of the Second Death*.

This *Great Doctrine* of God *All in All*, deriv'd from our Lord, *John 17.* and his Apostle, *1 Cor. 15. 24, &c.* is so far from being *πρῶτον Λεύσε*, a Fundamental Errour, that it is to Me the *πρῶτον Ἀληθεία*, The *Supream Truth*.

Argum. 4. There shall be no use of the *New Heaven* and of the *New Earth*, as a *Palace of Christ* and of his *Saints* of the *First Resurrection Above*, or of the *Living Remaining Saints Below*; And therefore they shall *fly away*; For They *Ascend up* with *Christ* far above *All Heavens*, into the *Glory He had with the Father before the World began*, when there was no such *Heaven*, nor such *Earth*; And he hath prayed, *Where He is*, They may be also.

And here for the strengthening this Argument, I would offer by way of *Appendage* some brief proposals concerning the *State of the Resurrection*, Explaining and freeing from *Objection* my former Discourses concerning it.

Propos. 1. The *Glorious Bodies of the Resurrection*, both of *Christ* the *first Fruits*, and *Exemplar*, and of his *Saints* *Conform'd to him*, are Both *Specific* of the *Humane Nature*; and *Individuate*, as we speak, or make most *Distinct* the *Person of Christ* in it, and of *each Saint*, and so according to utmost Scripture-*Light*, They continue for ever.

Propos. 2. The *Resurrection* is *Absolutely Necessary* to the *Perfection* of the *Redemption*, freeing the *Body* from the *Curse upon Sin*, viz. *Death*, and is therefore called the *Redemption of our Bodies*, and the *Redemption of those who make up the resurrection*, or *Purchase*; As if *Christ* had not, so if his *Saints* *Rise* not, we were yet in our *Sins*

Propos. 3. The *Resurrection* hath this Peculiar in it for the *Kingdom of Christ*; That it is for Appearance in Glory, even All the Low, Despised, Martyr'd Servants of Christ shall be seen in Glory, as the Wicked's Greatest here shall be seen in Contempt, Dishonour, and Misery. This is the *Kingdom* of that *Magnificent Show*, He who is the *Absolute Potentate* will give; There must be therefore *Bodies of Glory* to be seen in; when this *Show* shall be over, though the *Glorious Bodies* shall on the Account before nam'd, continue for ever; Yet as for the Happiness of Union, they are so Spiritualiz'd and Prepared to that State of *High Spirituality of God All in All*; That what the *Apostle* said of his *Visional Exaltation*, He knew not, whether in, or out of the Body shall be much more so, when *Saints are United to God All in All*, and Drinking in the *essence* of that State, the Body will be of smallest notice to *Saints*.

Propos. 4. That the Doctrine of the *Resurrection* hath a differing Respect to the *Saints Dead in Christ*, who are to be Rais'd, and to the *Saints Living and Remaining*, who are to be Chang'd, is agreed; and so in the Main, however differing in Circumstances, It is also plain, That the *Dead* are Rais'd, and the *Living Chang'd* in one and the same moment, at the Sound of one and the same Trumpet, I in this fully Agree; For the Force of that, viz. the *Apocalyptick Seventh Trumpet* Lasts till the *Kingdom deliver'd up*; But the Difference is, whether the *Dead* are Rais'd; the *Living Chang'd* and Caught up at the same Moment. This I deny, and Assert the *Thousand Years* come between the Raising and Changing, the first Acts, and being Caught up, the last Act of *Christ's Kingdom*, on these Reasons. 1 Cor. 15. 52.

1 Thes. 4. 17.

Reason 1. If the Word *Then*, Afterward, or Then, does no more, as the Case being Parallel, There is just Cause to think it does more; it unavoidably yet shews, there may be such a Space; Because it is used to signify a Greater Space, viz. betwixt *Christ's Rising*, and his *Saints Rising at his Coming*; Compare 1 Thes. 4. 17. 1 Cor. 15. 13.

Reason 2. Because if the *Apostle* intended no more by the *Living Remaining*, being Chang'd, then that Those who happen'd to be Alive at *Christ's Coming*, which is sudden, and as a Thief, should not stay to Die, but be Changed with a Change equal to Dying; and being Rais'd, it had not Requir'd such a

Preface, Behold, I shew you a *Mystery*; The Case would be Plain, and no *Mystery*.

Reas. 3. Especially, when we consider, if the *Apostle 1 Thes. 4. 13.* had discours'd the Case of the *Dead in Christ* with Relation to the *Resurrection*, as it looks to the *Kingdom of Eternity*, and not to the *Glorious Kingdom* of the *Thousand Years* before *Eternity*, he had more justly plac'd his Care on the *Saints* that shall be *Found Alive* at the *Coming of Christ*, that They might not *Fear*, they should be *Forgotten* at that *Time*, then on the *Dead Saints*.

1. Because the *Resurrection* being so often call'd *The Resurrection of the Dead*: The *Dead in Christ* stand much *Fairer* than the *Living* for the *Resurrection*.

2. Because the *Apostle* calls the *Doctrine of the Resurrection of the Dead*, a *Principle in the Foundation of the Doctrine of Christ*, *Heb. 6. 2.* But he styles the *Change of the Living* who die not, a *Mystery*, *1 Cor. 15. 51.*

But a *Kingdom of Glorious Appearance* before that of *Eternity*, the *Living Saints* seem'd *Fairest* for, and the *Dead* more like to stay for their *Glorious Appearance*, till the *Kingdom of Eternity*, which might be a just Reason of *Mourning as without Hope of that State*, on account of *Dying Saints*; Hither therefore the *Apostle's* *Consolatory Discourse* bends it self, Guided by the *All knowing Spirit*, who both knew that *Thousand Years Kingdom*, and that he would *Reveal* it by the *Apostle John*, and I may say *Peter* also; though *Dividing* to every one of his *Penmen* as he pleas'd, He made no mention of the *Thousand Years* by the *Apostle Paul*. This much *Assures*, the *Apostle* was carried both on the *Dying Saints Rais'd*, and the *Living Chang'd* for that *Glorious Kingdom of the Thousand Years* before the *Kingdom of Eternity*.

Propos. 5. The *Security of the Rising*, and also of the *Living Saints* from the *Great Conflagration*, may be understood by *Lot in Zoar*, *Secur'd from Sodoms Flames*; by the *Three Worthies in the Furnace*; much more by the *Apostle Peter's* saying *Verf. 3. The Lord knoweth how to deliver the Godly*, *2 Pet. 2. 9.* And lastly, By the *Excellency of the Bodies*, not only of the *Resurrection*, but of this *Mysterious Change* the *Apostle* speaks of.

Propos. 6. It is to be readily *Granted*, that notwithstanding the *Equality of the Love of Christ* to all *Saints*, yet *One Star* dif-

fers from another in Glory; And the State of the *Saints Above* Excells, as Equal to the *Angels*, the State of the *Saints Below*; who, as *Adam* in *Paradise*, Marry and are Given in *Marriage*; but free from All the Imperfections of *Marriage* now, beyond all Comparison, for They came in by *Sin* and the *Curse*; But such a State became the *Great Redeemer* to Restore, because Lost by *Sin*. But yet these differing States of *Saints* make but one *New Jerusalem* in the *Heaven* and *Earth*, Both being but the One World to come of the *Second Adam* whereof I speak.

Propof. 7. The Possibility of *Dying* even upon *Adam*, was to have been Overcome and Removed by his Obedience. In this *Adam* Failed and Died; The *Second Adam* the *Quickning Spirit*, The *Lord from Heaven* Overcame *Death* in this, by standing the Surety of his *Living Saints*, till They are Caught up, and cannot Die any more, as the *Saints Risen Above* cannot; Else *Death* were not subdued. The very Possibility of *Dying* is a Terror of the *Great Enemy Death*, and to be Subdued by *Christ*.

Thus, As *Adam* from a *Paradisiac Body* degenerated to a *Vile Body* by *Sin*; and shall be Exalted to a *Glorified Body* by *Christ*; So the *Saints Alive* at *Christ's Coming*, shall be Chang'd to *Paradisiac* from *Vile Bodies*, and at Last be Caught up to *Bodies* of perfect Glory with *Christ*: In all which, there is Great Beauty of Redemption, and nothing strange, as the Objector supposes.

Propof. 8. The Words, 1 *Thes.* 4. 17. Concerning being Caught up, are as in a *Mystery* mysteriously plac'd: Lay Those [Together with Them] to the words to Meet the *Lord*, viz. in a *Rendezvous*, or *General Assembly*, at the Delivering up of the *Kingdom*, and All will be plain; And it is Evident, as the Word *συναρπάξουσιν*, Implies a *Rescue*, and may be fairly Applied to that Forenam'd *Rescue* from *Gog* and *Magog*. and the *Laodicean Lukewarmness*; So it could not be Together with the *Rising-Dead in Christ*, that they are so caught up; for *Christ Brings them with him*, as the *Apostle* expressly says; So They are not caught up at all, therefore not Together with the *Living-Saints*.

Propof. 9. I make no more than One *Heaven* or *Hell*, though Both are variously Modell'd: 1. In the State of *Separate Spirits*. 2. In *Spirits* Re-invested with *Bodies*, and during the *Kingdom of Christ*. 3. In the *Kingdom* delivered up, and in the *Lake*. So Scripture Teaches; Yet to shew it is All One Re-

sur-

Resurrection, however call'd the *First*, and *One Death*, however call'd the *Second*, Each is Set alike; as in Great Letters, and made most Remarkable: *This is the First Resurrection* that hath no *Second Counter-distinguish'd* to it, but the *Second Death*. *This is the Second Death* that hath no *First Counter-distinguish'd* to it, but the *First Resurrection*; One of These Receives or Devours All Mankind as Principalls, or Participants; Each of These begin at the Beginning, and are Compleat at the End of the *Kingdom of Christ*. The *First Resurrection* begins in the *Dead in Christ rising first*, and the *Living chang'd*; but its not perfect till the *changed Saints are caught up*, and put on *Incorruption and Immortality*, and Exalted to an Impossibility of *Dying*; Implying an Absolute Decree of God, and Effects of his Redemption concerning it; So our Lord speaks, *Luke 20: 36*. The *Second Death* begins in the *Beast and false Prophet cast into the Lake*; and the *Great and Small of the Wicked Slain with the Sword of Christ's Mouth*; but is not Filled up, till *Satan, the Dead and Death are cast into the Lake*; Then the last *Enemy Death* is quite subdued: Then that Song is Sung, *O Death, where is thy Sting? O Grave, where is thy Victory?*

But the more distinguishing Pillar of the *Kingdom of Christ* Begun, is the *First Resurrection* at his *Coming*. The more distinguishing Pillar of the End of the *Kingdom of Christ*, is the *Second Death*; For then the *Kingdom of Christ is deliver'd up*.

Point 4. I come now to the Last Point, viz. of an Illustrious Restoration, or as the Apostle calls it, *Reception, Reconciliation*, and *ἀνάστασις*, or *Full Orb'd Light of Israel*; which very words well weigh'd, enforce that Great Truth to be Asserted; That there is to be such a *Reception* oppos'd to their *Rejection*, such a *Reconciliation* oppos'd to their being *Enemies*, such a Fullness oppos'd to their *Diminution*, that was not, when the Apostle wrote, nor should be, as all, he says, Implys, till the End: This being a General Perswasion of most Christians, and having such a Face of Prophecy in all the *Old Testament*, set towards it, needs less Proof: But I will just present Six Arguments from *Rom. 11.* as being *New Testament Prophetical Doctrine*, and Free from possible Evailion.

Argum. 1. The Apostle in that *Chap. 11* speaks of a *rust*, a *Some Broken off*, of *Some Saved*, and at last of a *πᾶσι ἰσχυρὰ*, Saved; The First enfoldes the Generality in that State of Rejection Ever since; The Second Comprehends all the Saved,
who

who whatever Numbers they may have been, are but *Some*, till it comes to *All Israel said*; *v. 17. v. 14. v. 26.*

Argum. 2. The Root and First Fruits being holy, the Spread Tree of Branches, and the whole Lump, must Appear in that State; The Love of God to Christ, God over All, Blessed for ever, who Came of Them; The Love of God to the Fathers, His Gifts, and Calling, without Repentance Require this; And it must not be in part, but in whole; The Saviour must come on Mount Zion, and turn Ungodliness from Jacob; when God according to his Covenant takes away your Sin, *v. 16. v. 27. 28.* even their Blindness, their Self-curling, &c.

Argum. 3. The Good Olive is their Own Olive, God is able, He will, How much more, Graft them in, then the Branches of the Wild Olive, and yet them he hath, and will still Graft in *v. 23, 24.* In this the Power of God is much Engag'd, *Ezek 37. 9. He will Beat for them One by One, Isa. 27. 12. Sift for them, Amos. 9. 9.*

Argum. 4. The time is set for this, when the Gentile Churches come out of the Eclipse of the Apostasy, to their Full Orb of Light, to their time of Full Mercy; when the time for the Riches of the World comes; for Life from the Dead. viz. of the First Resurrection of the Saints in the New Heaven Above, and of the Living Remaining Saints in their happy Change in the New Earth beneath, till then Conversions are Rare: All this hath not yet been, *v. 22. 25. 12. 15.*

Argum. 5. As the Gentiles before Christ had a long time of Unbelief, and of not Obtaining Mercy, from which they had a Rescue by Christ, so must the Jews have from their Unbelief, and not Obtaining Mercy, *v. 30, 31.*

Argum. 6. This, both Doctrine and Providence, is a Mystery, Gentile Churches wise in their own Eyes Think there is no need of this Restoration of Israel, to their True Church Perfection: Such Excellent Persons, as the present Objector, may not see it, even because it is a Mystery, *v. 25.*

These Arguments well consider'd, will Answer all the Material Objections I am now dealing with, and shew, that as the Patriarchs, Prophets, and Apostles, Saints of the First Resurrection, shall have a Glory, particular to them in the New Heaven above, so of their Posterity, there shall be Living Remaining Saints; who shall in that State be so different, Freed from any of those Perplexing Doubts Fitted only to this present Earth, as to Illustrate the New Jerusalem State below.

And

And thus I have with the high Esteem of the Person, I have this debate with, for his Excellent Works sake in general, in the Gospel, and with that *Alto*, the *Verecundia*, the Modesty, Sollemnity, Gravity, due to so Great a Subject, as the *Kingdom of Christ* Endeavour'd to discourse it; And with that Brevity, I am on all Accounts necessitated unto, but yet am not Conscious, that I have Baulked any Material Objection of the worthy Adversary; but that what I have said, will meet with it, with all the Resolution, and Satisfaction I am Able to give; And so I cannot but hope, that neither on one side, or on the other, such debates are Sin, but that the Truth of God hereby will be made manifest; and by *Running to and fro*, *Knowledge be Increas'd*; And I still make humble Offers by Conference, or Entercourse of Writing, to give All Satisfaction I can further; desiring only the Axe may be laid to the Roote, by shewing the Inconsistency of what I have Argu'd, with the Scriptures, from which I have Argued, or with any other Scriptures.

In the mean, I profess with meekness, and due Awe, my Assurance of the Truth of my Prophetic Doctrine; I own I Look upon my self, as a *Voice*, as a Forerunner to the Preaching of the Everlasting Gospel of this *Kingdom*, now near at hand; I humbly expect the dawn of the *Morning Star* upon the *Vaudois*, and the *French*, the *Witnesses of Christ* yet in *Sackcloth*, and *Death*, even the next *Summer*; and I cannot but hope, by the Service of our present Sovereign to the *Kingdom of Christ*; And I do declare, had I not this hope in *Scripture Prophecy*, I were of *All Men most Miserable*. But *Glory be to Free Grace*, I shall not be *Ashamed* of my *Hope*.

T H E E N D.

